Muslim's Basics
in Belief and Worship

First Level

Dr. Yahya Salman Al Baheth

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بسم الله الرحمن الرحيم

From the Noble Qur'an

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾ (1)

"It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (pious)."

(1) Surah Al-Baqarah 2:177

From the Sunnah of the Prophet ﷺ

'Umar (may Allah be pleased with him) said:

One day we were sitting with Allah's Messenger ﷺ when there came to us a man, with very white clothes and very black hair. No traces of travelling were visible on him, and yet none of us knew him. He sat down close by the Prophet (ﷺ) and rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam."

The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)."

He said: "You have spoken the truth." We were astonished at his behavior, asking him a question and then telling him that he was right. Then he said, "Inform me about eemaan (true faith)."

He (the Prophet) said: "It is that you believe in Allah and His Angels and His Books and His Messengers and in the Last Day, and in Fate, both in its good and in its evil aspects."

He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsaan."

He (the Prophet) answered, "It is that you should worship Allah as though you could see Him, for though you cannot see Him, He sees you."

He said, "Inform me about the Final Hour."

He (the Prophet) said, "The one who is being asked (this question) knows no more than the one asking the question." So he said, "So inform me about its signs."

He said, "It is that the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen of the sheep competing with each other in building tall buildings."

Then the man went away. I waited a while, and then the Prophet said, "O `Umar, do you know who the questioner was?" I replied, "Allah and His Messenger know best." He said, "That was Jibreel. He came to you to teach you your religion." [1]

(1) Muslim

Introduction

All praise is for Allah. We praise Him, seek His aid and His forgiveness, and we turn in repentance to Him. We seek refuge in Allah from the evil of our souls and the evil consequences of our actions. Whomever Allah guides, then none can lead him astray. Whomever He leads astray, then none can guide him. I bear witness that there is none truly worthy of worship except Allah alone, without any partner; to Him belongs the kingdom and all praise, and He is fully Able over everything.

I bear witness that our leader, Muhammad ﷺ is His servant and His Messenger. Allah, the Most High, sent him with the guidance and the Religion of truth to make it manifest over all the religions. So upon him, his family, and his Companions, let there be mention in the highest gathering of angels and the most perfect greeting of peace, well-being and security.

Islam is the religion of knowledge, and seeking knowledge is an obligation upon every Muslim. The Islam of a person will not be correct nor will his actions in Islam be accepted (by Allah) unless he implements that along with sincerity to Allah, the Most High, and following the Sunnah (Way) of the Chosen Prophet (Muhammad) ﷺ.

Sincerity comes through a person making his intention correct. And following the prophet ﷺ can only occur through the path of seeking knowledge, understanding of the Religion and worshipping of Allah, the Most High, upon light and guidance from the Book of Allah (Qur'an), and the Sunnah of the Prophet ﷺ.

Along with the spreading of awareness (about Islam), the fact that many Muslims are giving concern in gaining knowledge about their Religion, and the large number of non Muslims who have accepted Islam, it has become apparent that there is a need for a unified and complete reference to teach the Muslims wherever they might be, the fundamentals of the Religion, the correct Islamic creed and legislation, as well as the guidelines for his life.

Many Islamic and educational centres around the world have already worked hard to prepare booklets and leaflets which give attention to teaching new converts the principles of Islam.

Many of them give great importance to the aspect of conveying the information but they do not give attention to the educational structure that it deserves – for example the teaching methodology identified or making the learner familiar with the learning objectives or identifying (these) objectives or evaluating how much he has learned.

Thus, the project to prepare this curriculum was launched and we hope that it will be a learning, teaching, and training resource which is complete and which will be built on the foundation found in the well known hadeeth of Angel Jibreel عليه السلام. We ask Allah to make this an aid to every person who desires to gain understanding of Islam.

In conclusion, we direct sincere thanks and appreciation to everyone who contributed to the success of this project, from the time of its conception until it became a complete educational curriculum by the permission of Allah, the Most High. We ask our Lord and Patron, Allah, the Perfect and Most High, that He accepts this action from us and overlooks our shortcomings and faults. We request that everyone who comes across this effort to inform us of any mistake, observation, or suggestion to improve this book in the future. And our last supplication is that all Praise is for Allah, the Lord of the Worlds.

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Outline of the Curriculum

All praise be for Allah. Indeed the best Speech is the Book of Allah, the Mighty and Majestic, and the best guidance is the guidance of Muhammad ﷺ. Every newly invented matter in the Religion is an innovation, every innovation is misguidance and every misguidance results in the Fire. To proceed:

It is obligatory for every Muslim to know that the acceptance of good deeds in Islam is established upon fulfilling two fundamental conditions. These two are:

1. That the deed be sincerely for the sake of Allah ﷻ, and
2. That it be upon guidance from the Qur'an and the Prophet's ﷺ teachings.

As for the first condition, it is to put into practice by correcting the intention in accordance with the prophet's ﷺ saying: *"Indeed [the rewards] of deeds are only in accordance with their intentions. A person will only [attain] that which he intended."* [1] Therefore, the first thing that the Muslim must remember is that he must strive to correct his intention and make all his actions sincerely for the sake of Allah, the Most High. This includes his studying or teaching of this curriculum.

As for the second condition, it is realised (attained) through seeking knowledge from the Qur'an and the Prophet's ﷺ teachings. This is the objective of this curriculum, to equip the learner with the complete basic knowledge.

It is necessary that knowledge comes before action. Therefore, seeking knowledge is an obligation on every Muslim, just as he ﷺ said: *"Seeking knowledge is an obligation on every Muslim."* [2]

What some people might see in some of the Muslims' actions and conduct that go against the rulings of Islam is due to ignorance of these rulings. At other times, it is due to that Muslim individual not acting upon what he knows. In that case, his knowledge will only be a proof against him. The Muslim is not always excused by his being ignorant.

For this reason, we hope that this curriculum implements the second condition (of acceptance of an action), and the learner implements what he learns from it in his life.

Step by Step

For many Muslims who are eager to learn, especially new Muslims, their enthusiasm makes them try to learn everything as fast as possible. But before long, boredom and frustration creep into their souls because they have not learned quickly what they wanted to. Attaining knowledge requires patience, perseverance and time. Therefore, we advise you to study at a calm and measured pace, little by little, step by step. For a little bit done continuously is better than a lot done in a stop-start manner.

So this curriculum has been designed for you to learn it in stages. The topics have been broken down into one-hour periods to study gradually, and into time slots appropriate to your circumstances and ability. Attaining knowledge in Islam does not stop at a specific limit or age so every Muslim must strive hard to seek knowledge until the last moment of his life.

(1) Bukhari and Muslim
(2) ibn Majah and it is a hasan hadeeth

The Aim of this Curriculum

Most of the time, the student of knowledge especially those who have recently converted to Islam cannot find a complete and comprehensive curriculum designed in an easy and educational way to help them in understanding Islamic beliefs, religious rites and how to apply Islam in every aspect of his life.

Thus the need to make a curriculum like this has become apparent, something which is possible to be used as a curriculum of study for regular students and which a Muslim can benefit from even if he is in a situation to study it alone. This is because this curriculum is designed as study units along with some programmed education. Therefore, we hope that this curriculum will be beneficial to every Muslim and not only for new reverts to learn from it the fundamental matters of religion that is obligatory for the Muslim to know.

Below are the most important aims of the curriculum which we hope to achieve:

1. Equipping the Muslim with information about those religious matters he must know about, just as has been stated about it in the evidences from the Qur'an and the Prophet's ﷺ teachings on the methodology of the Companions and their students from ahlus sunnah wal jamaa'ah (the people of the Sunnah and the community of Muslims upon the truth).
2. Helping the student to acquire knowledge in an easy and organised way, which he can proceed on step by step through the educational program which is built upon units of study.
3. Focussing on an explanation of the Hadeeth of the Angel Jibreel (عليه السلام) about the pillars of true faith and Islam along with a more detailed explanation of the correct manner of how to perform actions of worship such as the prayer, zakaah (obligatory charity) and fasting.
4. Building a complete educational curriculum – with the permission of Allah, the Most High – which can be studied in different ways: the normal classroom way of studying, self-study, or by distant learning.
5. Familiarising the learner – especially those who are not Arabic speakers – with the technical Islamic terms in a stepwise manner, such as "salah", "rukoo", and "sujood" etc. and getting him used to using them, until he has no need to use non-Arabic words (like 'prayer' and 'prostration' etc.) which are only approximate meanings of the original Arabic terms.

How can you benefit from this curriculum?

This curriculum will benefit you, by the permission of Allah, the Most High, wherever you may be in the world, whether or not you have someone to teach it to you or whether you are relying on self-study. It is designed in a simple way that gradually trains the reader, whilst also committing to provide content of Islamic knowledge that is taken from the Qur'an and the Prophet's ﷺ teachings and thus built upon evidence.

We advise that you start by studying the introductory chapter of this curriculum which will help you to make a plan suitable to your specific circumstances. Through it, you will become acquainted with the features of this curriculum, its characteristics and objectives and likewise the topics of educational content which it contains. Similarly, you will be able to choose a suitable method for your study. No doubt, the best path for studying is to do so with a teacher who is reliable in knowledge and who will teach and direct you. However if that is not possible, then you can opt for self-study.

The study of the correct Islamic belief represented by the lessons on tawheed requires conscious effort and correct understanding. Therefore, we emphasise the importance of studying it at the hand of a teacher who is grounded in their knowledge, religion and methodology. It is not sufficient to rely on reading and self-study alone. It is the same with the study of the Noble Qur'an and the supplications of the prayer which need a teacher to teach you the correct pronunciation.

What distinguishes this curriculum is that the reader can move to any topic which he needs to know about and be aware of. For example, if you were on the chapters about the blessed month of Ramadan, you could move to the topic of fasting so as to learn about the rulings of fasting and everything related to the blessed month of Ramadan. Similarly, if you were planning to perform Hajj (pilgrimage), you could study what is related to Hajj etc. Therefore, we advise you to acquaint yourself with the index of topics which this book contains. Similarly, we advise you to acquaint yourself with the list of contents for each particular lesson.

Arabic language

The Arabic language is the language of the Noble Qur'an, and therefore, the Muslim ought to learn it. If it is difficult for him to learn it, then he can at least learn to read Arabic so that he/she could possibly recite the Qur'an.

There are numerous programs which can teach the Arabic language and may Allah, the Most High, help you in learning the basics of the Arabic language through these courses. However, learning the language of the Qur'an should be one of the goals in your life.

Prerequisite

At the beginning of each lesson, it is indicated what are the prerequisite learning for it, i.e. the lessons that the learner must have studied and completed before beginning it. This is because some lessons are built on what has been studied before. The expected benefit cannot be achieved without following these instructions. For example, it is not possible for an individual to learn the prayer until he knows about purification, wudoo and so on.

This is being pointed out here because the student who is self-studying can study whichever unit or topic he likes. Thus it is necessary to draw his attention to the fact that some lessons need other lessons, which pave the way for them and are linked to them.

Concurrent learning

At the start of each lesson, we have identified some other lessons which are preferable to study at the same time. This is because they are closely linked and complements the other.

Lesson objectives

Every lesson has objectives which are identified at the beginning. These objectives are devised in such a way that the teacher and the learner can both acquaint themselves before beginning the lesson with the learning outcomes that they will be trying to achieve.

Lesson components

Each lesson has been divided in the following way:

- Lesson's content
- Written exercises
- Practical exercises
- Key words and technical terms

Details of the Lessons and the Duration of each units

No.	Unit	Number of Lessons	Number of Hours
1	Outline of the Syllabus	1	1
2	Aqeedah (Core Beliefs)	3	3
3	Tahaarah (Purification)	3	3
4	Salah (Ritual Prayer)	4	4
5	Adhkaarus-Salah (Words of Remembrance in the Salah)	3	3
6	Zakaah	2	2
7	Sawm (Fasting)	2	2
8	Hajj (Pilgrimage) and Umrah	2	2
9	The Life of a Muslim	1	1
	TOTAL	**21**	**21**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

"So know (O Muhammad ﷺ) that Laa ilaaha illal-laah (none has the right to be worshipped but Allah), and ask forgiveness for your sin…" [1]

Unit on Aqeedah
(Core Beliefs)

(1) Surah Muhammad 47:19

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Lesson 1

Tawheed Ar-Ruboobiyyah (Tawheed of Allah's Lordship)

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of the word "Tawheed" in the language and its technical term.
- Talk about the types of Tawheed.
- Understand the types of Tawheed.
- Understand the meaning of Tawheed Ar-Ruboobiyyah.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Review the outline of the curriculum in the introduction.

The Importance of Understanding Tawheed

Islam is built upon five pillars, the first of them being the two testifications (***"Ash-hadu an laa ilaaha illal-laah, wa ash-hadu anna Muhammadan rasoolullaah"***) and this represents the statement of tawheed and the foundation of the aqeedah (core beliefs).

The other pillars, as you will know, are:

- ***Salah*** (Five Daily Prayers),
- ***Zakaah*** (Obligatory Wealth Redistribution),
- ***Siyaam*** (Fasting) in Ramadan,
- ***Hajj*** (Pilgrimage) to the Sacred House (in Makkah).

It is this first pillar that takes one from disbelief to belief and from shirk (worshipping others along with Allah) to Islam. It is the first pillar of true faith.

A person is not considered to be a Muslim without understanding the true reality of tawheed which is what the first pillar contains; having true belief in the Oneness of Allah (the Most High); and acting according to what that requires. For instance, a non-Muslim who does not believe in the first pillar will not benefit from their establishing the other pillars, nor will the other pillars be accepted from him.

So his salah, giving the zakaah and fasting will not be accepted from him, nor any other good deeds he does. Likewise, if a Muslim does not believe in tawheed in the real sense, nor does he understand its meaning nor act upon what it necessitates, then he may even be out of Islam and he will not be benefitted by carrying out the remaining pillars of Islam.

So we will begin our studies with the subject of tawheed.

The Meaning of The Word "Tawheed"

The meaning of the word "tawheed" in the Arabic language: The word "tawheed" is a verbal noun from the verb {**wahhada**} "to make something one", which is to single something out. It negates there being many of something, by describing it as "one". But what we give importance to and what concerns us is the technical definition of the word "tawheed" in the sciences (of the religion) and Islamic culture.

The technical meaning of the word "tawheed": The technical meaning of the word "tawheed" is the singling out of Allah (the Perfect and Most High) in our worship of Him. Allah ﷻ says:

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ ﴾ [1]

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salah (Iqamat-as-Salah) and give Zakaah: and that is the right religion."

The majority of the stories in the Noble Qur'an are about tawheed of Allah (the Most High) and what follows on from it in terms of rewards, consequences and effects.

The scholars have clarified the meaning of tawheed by dividing it into three categories:

1. ***Tawheed Ar-Ruboobiyyah (Lordship):*** This is to single out Allah ﷻ in His actions, such as creation, giving provision, dominion and organising the affairs (i.e. to believe that Allah alone carries out these actions).

(1) Surah Al-Bayyinah 98 : 5

2. ***Tawheed Al-Uloohiyyah (right to be worshipped)***: This is also called "tawheed of worship" and what is meant by it is to single out Allah ﷻ alone in every type of worship, since He is the One True God who is worthy of worship. No aspect of worship at all is to be directed to anyone apart from Him and no one other than Him is to share with Him in worship.
3. ***Tawheed Al-Asmaa Was-Sifaat (Names and Attributes)***: This is to single out Allah ﷻ with His beautiful Names and His exalted Attributes. It is firm belief in the Names of Allah ﷻ and in His Attributes just as they have been reported in the Noble Qur'an and the sound authenticated hadeeth, without:
   - rejecting them outright,
   - questioning how they are,
   - likening them to the creation's attributes,
   - or twisting their meanings.

Tawheed Ar-Ruboobiyyah (Tawheed of Allah's Lordship)

Tawheed Ar-Ruboobiyyah (Lordship) is firm belief that Allah ﷻ is the One Who is unique in creating – there is no Creator other than Him. So the Lord is: the Creator, the Master and Owner, and Controller of all the affairs of His Creation and His Kingdom.

And Allah (ﷻ) is the Lord of the Creation, the One Who created the Creation, their Master, the One Who gives them provision, the One Who is in control of all their affairs and the One Who administers and governs His Creation how He wishes. Allah ﷻ said:

﴿ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾ [1]

"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!"

And as Allah ﷻ said:

﴿ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾ [2]

"Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things."

And He ﷻ said:

﴿ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾ [3]

"Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things."

And this type of tawheed includes firm belief that Allah ﷻ is the One who provides sustenance for all His created beings, and the proof for this is the saying of Allah ﷻ:

(1) Surah Al-A'raf 7 : 54
(2) Surah Az-Zumar 39 : 62
(3) Surah Al-An'aam 6 : 102

﴿ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ﴾ [1]

"And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterous, grave, etc.). all is in a Clear Book (Al-Lauh Al-Mahfuz - the Book of Decrees with Allah)."

It also includes firm belief that Allah, the Perfect and Most High, is the Possessor of the Kingdom and the one who controls all the affairs of the Creation. He gives and removes authority from a person, He honours and He humiliates, He gives life and He causes death and He alternates day and night just as He ﷻ says:

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ , تُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ وَتُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴾ [2]

"Say (O Muhammad ﷺ): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account)."

So everything that occurs and exists in this universe does so with His Knowledge and His Will (ﷻ).

One of the nullifiers of this type of tawheed is what some people do when they devote themselves to things that they believe will bring them good or repel evil from them, such as amulets and other things which lead to *shirk* (worshipping others along with Allah).

All humans beings affirm this type of tawheed in a general sense in accordance with their innate disposition. No one denies it except arrogant people, even though they know in the depths of their hearts that there is no creator nor provider except Allah, just as He (ﷻ) said about the mushriks (polytheists) at the time of the Messenger ﷺ

﴿ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ , سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ , قُلْ مَنْ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ , سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴾ [3]

"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)." Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know." They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?""

And affirmation of this type of tawheed does not enter a person into the fold of eemaan (true belief) and Islam, because a person only enters into this fold through having true belief in Tawheed Al-Uloohiyyah which is singling out The Creator, The Most Tremendous, in worship.

(1) Surah Hud 11 : 6
(2) Surah Ali 'Imran 3 : 26-27
(3) Surah Mu'minoon 23 : 86-89

Written Exercises

Q1. Complete the following:

A. The meaning of tawheed in the Arabic language is:

.....

B. The technical meaning of tawheed is:

.....

.....

C. The three categories of tawheed are:

1. .....

2. .....

3. .....

D. Tawheed Ar-Ruboobiyyah is:

.....

.....

Q2. What is the importance of knowing the meaning of tawheed?

.....

.....

.....

Q3. Is a person counted as a Muslim if he/she affirms Tawheed Ar-Ruboobiyyah alone?

.....

Q4. Give an example of an action or belief that would nullify Tawheed Ar-Ruboobiyyah.

.....

.....

.....

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	الله	Al-laah	Allah
2	رب	Rabb	Lord
3	إله	i-laah	Deity/God
4	واحد	waa-ḥid	One
5	توحيد	taw-ḥeed	Singling Allah out
6	إسلام	is-lam	Islam
7	إيمان	ee-maan	True belief
8	كفر	kufr	Disbelief
9	شرك	shirk	Worshipping others along with Allah.
10	عقيدة	3a-qee-dah	Core beliefs

Lesson 2

Tawheed of Allah's Right to be Worshipped and Tawheed of Allah's Names and Attributes

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of "Tawheed Al-Uloohiyyah" (Tawheed of Allah's right to be worshipped/worship).
- Explain the meaning of "Tawheed of Allah's Names and Attributes".
- Compare and contrast Tawheed Al-Uloohiyyah (Right to be worshipped) and Tawheed Al-Asmaa was-Sifaat (Tawheed of the Names and Attributes)

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Aqeedah Lesson 1

Tawheed of Al-Uloohiyyah

(Allah's Right to be Worshipped)

Which is Also Called Tawheed Al-Ibaadah (Worship)

The word uloohiyyah is derived from ilaah (deity). An ilaah is that which the hearts take as a deity with love and worship. Allah, the Perfect and Most High, is the One true ilaah deserving of the attribute of uloohiyyah (being worshipped). For this reason, He is the One deserving of ibaadah (worship) and there is no deity other than Him truly deserving of worship.

Tawheed Al-Uloohiyyah is singling out Allah ﷻ in worship so no type of worship is directed to any being other than Him - regardless of whether the other being is an angel drawn near, or any prophet sent (to mankind) or a righteous man, or other than that from the created beings or idols.

This is the meaning of the statement of tawheed: *laa ilaaha illal-laah* - meaning there is no deity worthy of worship except Allah ﷻ. This type of tawheed is the reason for which all the Messengers were sent.

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللهَ وَاجْتَنِبُواْ الْطَّاغُوتَ ﴾ [1]

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i. e. do not worship Taghut besides Allah).'"

This type of tawheed is the one which was rejected by the polytheists at the time of Prophet Muhammad ﷺ despite their affirmation of Tawheed Ar-Ruboobiyyah. As we already know, the polytheists used to affirm that Allah is the True Creator, just as Allah ﷻ said:

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللهُ فَأَنَّىَ يُؤْفَكُون ﴾ [2]

"And if you ask them who created them, they will surely say: 'Allah'. How then are they turned away (from the worship of Allah, Who created them)?"

﴿ وَلَئِن سَأَلْتَهُمْ مَّن نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَأَحْيَا بِهِ الأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْقِلُونَ ﴾ [3]

"If you were to ask them: 'Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?' They will surely reply: 'Allah.' Say: 'All the praises and thanks be to Allah!' Nay! Most of them have no sense."

The polytheists at the time of the Messenger ﷺ refused to say the statement of tawheed (laa ilaaha illal-laah) despite their affirmation of Tawheed Ar-Ruboobiyah for Allah ﷻ that He is the Creator and the Provider of sustenance. This is because they knew that this statement meant truly believing in the uloohiyyah of Allah alone (His right to be worshipped), as well as directing worship to Him without any partner. This would mean leaving their false objects of worship and idols that they used to seek believing it will draw them closer to Allah ﷻ.

(1) Surah An-Nahl 16 : 36
(2) Surah Al-Zukhruf 43 : 87
(3) Suran Al-'Ankabut 29 : 63

Worship in Islam is more than just doing the outward acts of worship despite their importance, like performing salaah and fasting, because it should also include the acts of worship of the heart like love, reliance on Allah, and fear which is obligatory to direct to Allah alone. Just like Allah, the Most High says:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُواْ أَشَدُّ حُبّاً لِّلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُواْ إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴾ [1]

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment."

And He ﷻ said:

﴿ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴾ [2]

"Do you fear them? Allah has more right that you should fear Him, if you are believers."

(1) Surah Al-Baqarah 2 : 165
(2) Surah At-Tawbah 9 : 13

Tawheed Al-Asmaa was-Sifaat
(Tawheed of Allah's Names and Attributes)

To Allah, the Perfect and Most High, belongs the Most Beautiful Names and Attributes, perfect in its entirety - there is no partner with Him in these. Allah ﷻ says:

﴿ اللهُ لاَ إِلَهَ إِلاَّ هُوَ لَهُ الأَسْمَآءُ الْحُسْنَى ﴾ [1]

"Allah! Laa ilaaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names."

Tawheed Al-Asmaa was-Sifaat is:

To believe in everything which Allah ﷻ described Himself with by way of Names and Attributes, that are befitting His Majesty in the Noble Qur'an and those which His noble Prophet ﷺ described Him with in the pure Sunnah, while affirming those Names and Attributes of Allah ﷻ that are befitting for His unique Majesty without:

- Distorting or changing the meaning of them, or
- Negating them, or
- Asking how they are, or
- Likening them to the attributes of the creation.

To understand this type of tawheed, it is necessary to do the following:

1. It is obligatory to afirm and have eemaan (true belief) in the Names of Allah and His Attributes which are narrated in the Noble Qur'an and the authentic Sunnah. One should affirm these Names and Attributes without giving them a meaning that is different from their apparent meaning to such an extent that you would understand them in a way that is different than their apparent meaning. This mistake is called tahreef.

   Likewise, eemaan (true belief) in that requires the Muslim to not describe Allah ﷻ with a Name or Attribute which is not found in the Book (Qur'an) or the Sunnah. In order to clarify this, reflect on the verse, in which Allah ﷻ said:

   ﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْماً غَضِبَ اللهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَ لاَ مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴾ [2]

   "Have you (O Muhammad ﷺ) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know."

   The Anger mentioned in this noble aayah is one of the Attributes of Allah ﷻ which befit His Majesty and it is not correct to explain that "His Anger" means "His Punishment". It is not to be understood to be similar to the anger of the creation, whose anger would be considered an attribute of weakness. And that is because none of His creation resembles Allah ﷻ – it is just as He, the most High, said:

   ﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾ [3]

   "There is nothing like unto Him, and He is the All-Hearer, the All-Seer."

(1) Surah Taha 20 : 8
(2) Surah Al-Mujadilah 58 : 14
(3) Surah Ash-Shura 42 : 11

2. The Attributes of Allah ﷻ have absolute perfection that befits His Majesty, He the Most Perfect. Any resemblance between some of them (the Attributes of Allah) and some of the attributes of the creation is by name only and not in the reality (of the Attributes) nor in how they actually are – in that the attributes of the created being are not free from the weaknesses and deficiencies that is natural for them.

   Therefore, one cannot derive from the attribute of "Anger" which occurs in the aayah, a name such as al-ghadoob (the Most Angry) because that (Name) does not occur in the Book or the Sunnah. So the Names of Allah ﷻ and His Attributes are tawqeefiyyah (restricted) – it is to restrict them to just what is mentioned in the Qur'anic aayah and the authentic Prophetic hadeeth.

3. It is not correct to deny or negate any of the Names or Attributes which are affirmed in the Book or authentic Sunnah because denying any of these Names or Attributes negates Tawheed Al-Asmaa Was-Sifaat and takes a person out of the fold of Islam. Similarly, it is not permissible to try to explain how they are by likening them to the names and attributes of the creation.

4. The Beautiful Names of Allah and His Attributes, due to their being absolute, cannot be used for any created being. No one should be named with them, rather it is only permissible to give the name when it is preceded by the attribute of being the servant of Allah, for example Abdur-rahmaan (The servant of The Most Merciful), Abdul-kareem (The servant of The Most Generous One), Abdul-ghafoor (The servant of The One Who Forgives Extensively). Similarly, it is not permissible to give a person the attribute of being a servant to someone other than Allah the Most High with one of His Names or one of His Attributes, just as if a person were to be called Abdun-nabi (The servant of the Prophet) or Abdur-rasool (The servant of the Messenger).

Written Exercises

Q1: Complete the following:

a. The meaning of uloohiyyah is:

.....

.....

b. The meaning of Tawheed Al-Uloohiyyah is:

.....

.....

c. Tawheed Al-Asmaa Was-Sifaat means to have true belief in everything which has been narrated in ..... and in ..... without ..... and ..... and ..... and .....

d. From those matters which would nullify Tawheed Al-Asmaa Was-Sifaat are:

1. *Tahreef – and what is meant by this is* .....
2. *Ta'teel – and what is meant by this is* .....
3. *Takyeef – and what is meant by this is* .....
4. *Tamtheel – and what is meant by this is* .....

Q2. Is it permissible for a Muslim to be called Abdur-rasool (The servant of the Messenger) or Abdun-Nabi (The servant of the Prophet)?

.....

.....

.....

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	اسم	ism	Name
2	صفة	si-fah	Attribute
3	الكتاب	al-ki-taab	The Book (i.e. the Qur'an)
4	السنة	as-sun-nah	The actions, statements and tacit approvals of the Prophet ﷺ
5	عبد	3abd	Servant
6	عبادة	3i-baa-dah	Worship
7	تحريف	tah-reef	Distorting the true meaning
8	تعطيل	ta3-teel	Denying or negating
9	تكييف	tak-yeef	Asking how the Attributes are
10	تمثيل	tam-theel	Making resemblence

لا إله إلا الله
محمد رسول الله
أشهد أن

Lesson 3

The Two Testifications of Faith

Duration:

One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of the testification that "laa ilaaha illal-laah".
- Understand the meaning of the testification that "muhammadur-rasoolullaah".
- List the conditions of the two testifications.
- Remember things that nullify the two testifications.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Aqeedah Lessons 1 and 2

The Two Testifications

The foundation of belief and the building of tawheed is established with the shahadah (testification), and it is:

How to Pronounce the Shahadah

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ
وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ

"Ash-hadu an laa ilaaha illal-laah,
Wa ash-hadu anna Muhammadan rasoolullaah."

How to Pronounce the Shahadah

The Meaning of the Testification: *"Laa ilaaha illal-laah"*

The testification that "there is no god truly worthy of worship except Allah" is made up of a negation and an affirmation. The first part "There is no god" is a negation that there is any god worthy of worship, and the second part "except Allah" is an affirmation that only Allah ﷻ is the True God who is to be given the attribute of uloohiyyah (divinity) and deserves worship. And due to this, the meaning of ***laa ilaaha illal-laah*** is: there is no god truly worthy of worship except Allah.

The structure of the shahadah is on the model of an affirmation after a negation. In the Arabic language, this is the strongest and most precise form in restricting worship to Allah ﷻ and denying that anything else other than Him is deserving of this right.

Similarly, it is a denial for the attribute of uloohiyyah (divinity) and its characteristics for anything other than Allah ﷻ. Therefore, no one other than Allah ﷻ has the right to be described with uloohiyyah (divinity).

Muslims know that the testification "***laa ilaaha illal-laah***" is the key to Paradise as narrated in the hadeeth. Some Muslims believe that simply saying it and verbalising it is enough to enter Paradise, but this is not correct because this testification has preconditions which must be adhered to and requirements that must be acted on. The hypocrites used to say the testification at the time of the Prophet ﷺ yet Allah ﷻ described them as liars and threatened them with the lowest part of the Hellfire.

The Meaning of the Testification: *"Muhammadan Rasoolullaah"*

It is affirming that Muhammad ﷺ is the servant of Allah and His Messenger, sent by Allah ﷻ to the whole of mankind. This necessitates loving him, being obedient to his commands, affirming the things he informed us of, staying away from and shunning the things he prohibited, only worshipping Allah ﷻ with what he ﷺ legislated, and not preferring the speech of any man over his.

Preconditions of the Testification "Laa ilaaha illal-laah"

1. **Knowledge** - This is knowledge of its intended meaning, i.e. negating the right to be worshipped for everything other than Allah ﷻ, because there is nothing worthy of worship except for Him; not directing worship to other than Him; and believing that any false object of worship other than Him, such as those that the polytheists worshipped, will not bring benefit or harm and that they are not deserving of worship. So if a person says the testification while not knowing what it means in terms of a negation and an affirmation, then uttering it will not benefit him because he does not believe in what it indicates.
2. **Certainty** - This is that the person saying the testification has certainty in what it means, since if he has any doubt in that, it will not benefit the person.
3. **Acceptance** - Accepting the things that the meaning necessitates which are: worshipping Allah ﷻ alone while leaving worship of other than Him, and totally accepting all of its preconditions and adhering to them.
4. **Compliance** - This is submitting to what its meaning necessitates: worshipping Allah ﷻ alone and not directing any part of worship at all to other than Him (the Perfect and Most High).
5. **Truthfulness** - This is that the person is truthful in his belief in what the testification means, since if he said it with the tongue while not believing in it in his heart, then it would not benefit him and he would be a lying hypocrite.
6. **Sincerity** - This is worshipping Allah ﷻ alone purely and sincerely and without directing any worship to anyone other than Him. By saying the testification, he does not intend any worldly gain or pleasing any of the creation.
7. **Love** - It is loving this statement; loving what it indicates, such as tawheed (singling out) of Allah ﷻ; loving whoever acts on it while adhering to its preconditions and acting on what it necessitates. The highest level of love is love of Allah ﷻ then love of His Messenger ﷺ and love of all those who follow his guidance.

Nullifiers of the Two Shahadah (Testifications)

The nullifiers of the two testifications are those things that oppose what they mean or a lack of acting on what they necessitate: singling out Allah ﷻ in worship or following what His noble Messenger ﷺ came with. Therefore, there are many nullifiers of the two testifications. The most important and commonly occurring in our time are the following:

1. ***Shirk (polytheism)***: This is setting up partners other than Allah ﷻ along with Him, directing any type of worship to it, such as duaa (supplicating) to the prophets, and to the righteous people and other than them. This is one of the greatest sins. Allah will not forgive it, as Allah ﷻ says:

   ﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ [1]

   "Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin."

2. Setting up intermediaries between oneself and Allah, calling on them, seeking to draw close to them, believing that they will draw you close to Allah ﷻ or that they will intercede for you, such as the person who calls on righteous people who have died.
3. Believing that the religion of those who disbelieve in Allah ﷻ is sound, not following the legislation of Prophet Muhammad ﷺ after receiving his prophethood, or doubting the disbelief of those who do not believe in Allah ﷻ and His Messenger ﷺ.
4. Believing that the guidance of someone other than Prophet Muhammad ﷺ is more complete or better than what the noble Messenger ﷺ came with, such as preferring manmade laws over the Shariah (Islamic legislation) of Allah ﷻ.
5. Hating anything that the Prophet ﷺ came with to the extent that even if a person were to do these things (whilst still hating them).
6. Mocking any aspect of the religion of Allah ﷻ, His reward, His punishment or the Sunnah (way) of the Prophet ﷺ.
7. All forms of sorcery, whether that be seeking it, performing it oneself or being pleased with it.
8. Believing that it is allowed to act outside the bounds set by the Shariah (Islamic legislation) of Muhammad ﷺ by not sticking to it, or by believing that some people do not need to follow it.
9. Turning away from learning the religion of Islam or turning away from acting on it.

Anyone who does any of these matters, whether in seriousness, jest or fear, is to be considered as having opposed the meaning of the two testifications – except for a person who was forced to while his heart was secure in true faith – because these matters oppose what the two testifications mean from singling out Allah ﷻ in all worship and following what his final prophet and messenger Muhammad ﷺ came with.

(1) Surah An-Nisa' 4 : 48

Written Exercises

Q1. Complete the following:

A. The meaning of the testification "*laa ilaaha illal-laah*" is:

.....

.....

B. The meaning of the testification "*muhammadan rasoolullaah*" is:

.....

.....

C. What is meant by a nullifier of the two testifications is:

.....

Q2. Mention the preconditions of the testification:

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....
7. .....

Q3. Mention those things that nullify the two testifications:

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....
7. .....
8. .....
9. .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	شهادة	sha-haa-dah	Testification
2	شرط	shar̲t̲	Precondition
3	علم	3ilm	Knowledge
4	صدق	s̲idq	Truthfulness
5	إخلاص	ikh-laas̲	Sincerity
6	حب	h̲ubb	Love
7	قبول	qabool	Acceptance
8	النبي	an-na-biyy	The Prophet
9	الرسول	ar-ra-sool	The Messenger
10	صلى الله عليه وسلم	s̲all al-laa-hu 3a-lai-hi wa sal-lam	May Allah mention him in the highest gathering of angels and grant him peace and perfect security.

"Indeed, my nation will be summoned with whiteness and radiance coming from their faces, hands and feet, on the Day of Resurrection from the signs of wudoo." (1)

Unit on Tahaarah

(Purification)

(1) Bukhari and Muslim

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Lesson 1

The Importance of Tahaarah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Recognise the importance of purification.
- Understand the meaning of najaasah (impurity).
- Know the types of najaasah (impurity).
- Explain the types of water.
- List the manners of using the toilet.
- Compare and contrast cleansing with water and wiping with stones.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Aqeedah Lesson 1

Introduction

Islam is the religion of purification. You will not find a religion that gives as much importance to purification and encourages its followers like Islam does. Allah ﷻ sent His Messenger, Muhammad ﷺ to purify mankind outwardly and inwardly. As He ﷻ said:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾ [1]

"Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'an) and sanctifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know."

And what is meant by purification in Islam includes purification of the heart from incorrect and deviant beliefs like shirk, and sicknesses of the heart such as spite and envy. It also includes purification of the intellect from believing in superstitions and whatever stops it from being able to function, like intoxicants and narcotics. Moreover, it includes purification of the tongue from lying and obscene language. Lastly, it includes purifying the body and clothes from filth.

(1) Surah Al-Baqarah 2 : 151

The Importance of Tahaarah (Purification)

Purification is a precondition for the correctness of the salaah (ritual prayer). The Muslim cannot pray without purification and the salaah is the supporting pillar of the religion. In fact, there is a warning to the one who leaves the salaah: *"Between a person and disbelief is his leaving off the salaah"* [1]

It is obligatory upon the Muslim to perform the salaah and not delay it from its prescribed time as Allah ﷻ said:

﴿ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴾ [2]

"Verily, the prayer is enjoined on the believers at fixed hours."

So this explains to you the importance of purification in the life of the Muslim.

The Meaning of Tahaarah

The meaning in the Arabic language is: cleaning.

In the Islamic perspective: Lifting of the state of impurity and removing physical impurities.

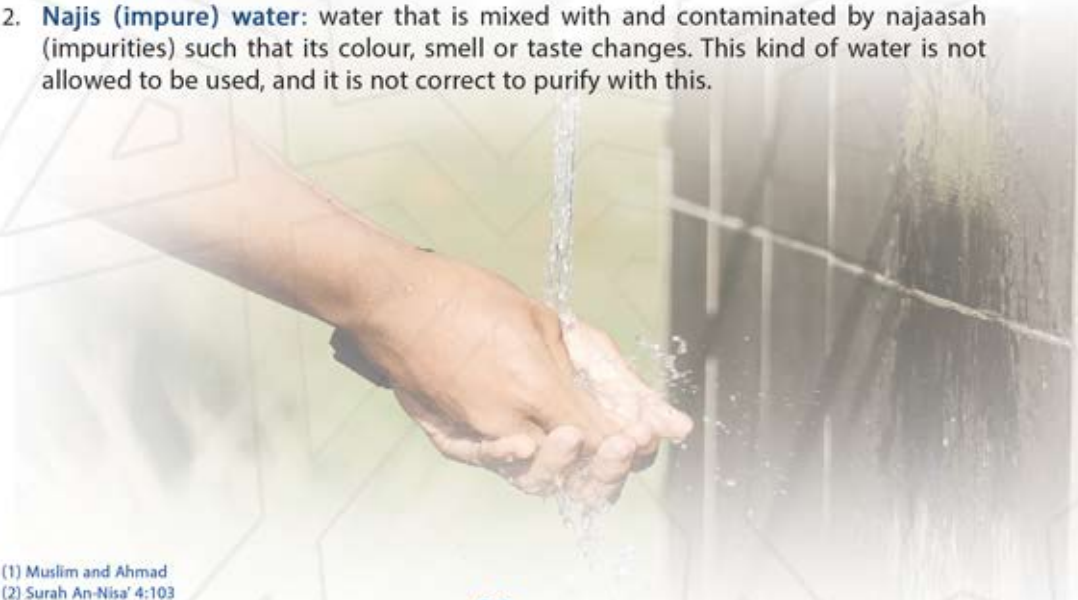
Types of Water

Purity is only attained by using water, or what takes the place of water if it is not available. Water is divided into two types according to its suitability for purification and usage as follows:

1. **Tahoor (pure and purifying) water**: which is pure in and of itself and can be used for purifying other things. Examples include water from springs, rain, rivers, and seas.

   This water remains upon its original state and it has not changed. It is used for purification and other purposes.

2. **Najis (impure) water**: water that is mixed with and contaminated by najaasah (impurities) such that its colour, smell or taste changes. This kind of water is not allowed to be used, and it is not correct to purify with this.



(1) Muslim and Ahmad
(2) Surah An-Nisa' 4:103

Manners of Using the Toilet

A Muslim can find in the legislation of Allah ﷻ instructions and guidance in all aspects of his life. Using the toilet is necessary in answering the call of nature, and in Islam there are rules of conduct that a Muslim is rewarded for if he does them, including the following:

1. The place in which he is going to the toilet in is screened, so no one sees his awrah (the section of the body that must be covered when with other people).
2. He does not relieve himself in a pathway used by people, under a shade where people sit, under a fruit-bearing tree or in water resources.
3. He does not take with him inside the toilet anything that mentions the name of Allah ﷻ.
4. He says the supplication for entering the toilet before he enters, which is: *"Allaahumma inni a'oodhu bika minal-khubthi wal khabaa'ith".* [1] (*"O Allah! I seek Your refuge from male and female devils."*) And when he leaves, he says: *"Gufraanak"* [2] (*"I seek Your forgiveness [O Allah]"*).
5. He enters the toilet with his left foot first, and leaves with his right foot first.
6. He does not face the Qiblah nor turn his back to it when relieving himself in an open space, for example, if he is in the desert.
7. He strives to keep his clothes and body clean while going to the toilet, so that no traces of urine or faeces touch them.
8. He avoids talking while relieving oneself.
9. The left hand is used when cleansing with water or dry wiping.

(1) Saheeh Bukhari

(2) Saheeh Bukhari

Istinjaa (Cleansing with Water) and Istijmaar (Dry Wiping)

Istijmaar (dry wiping): It is using stones or paper like tissues for wiping the place where the impurity of urine or faeces comes out. It is preferable to wipe three times before cleansing with water. It is haram/forbidden to use bones or the dung of animals in dry wiping.

Istinjaa (cleansing with water): It is using water for cleaning the place where the impurity comes out.

Types of Najaasah (Impurity)

And the types of najaasah (physical impurity) that a Muslim must purify themself from are as follows:

1. **Carrion:** this is a dead animal that has not been sacrificed, so it is not permissible to eat it, except if it is an animal from the sea, such as fish.
2. **Blood,** except for liver or spleen.
3. **Human excretions:** urine, faeces, and vomit.
4. **Wadee:** the white liquid that is emitted after urinating, due to illness or severe constipation.
5. **Madhee:** the white, sticky liquid that is emitted at the start of desire and foreplay and sexual arousement.
6. **Swine** and all its derivatives, so it is not allowed to eat pig or use anything from it.
7. Dogs
8. **Predatory animals and birds** such as lions, tigers, falcons, and eagles.
9. **Alcohol:** it is not allowed to drink it nor to use it as a medicine.

If there is some solid impurity (najaasah) on one's clothes, body, or in a place then it must be removed and the place must be washed. If the impurity is liquid such as blood or urine, then it is to be washed until its color and odor goes.

Written Exercises

Q1. Complete the following:

a) The meaning of *tahaarah* in the Arabic language is: .....

b) The meaning of *tahaarah* in the Islamic perspective is: .....

.....

.....

c) *Tahoor* water is: .....

d) *Najis* water is: .....

e) *Istinjaa* is: .....

f) *Istijmaar* is: .....

Q2. What are the types of najaasah (impurities) which are obligatory for a Muslim to free himself of?

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....
7. .....
8. .....
9. .....

Q3. When does water become najis (impure)? .....

.....

Q4. Mention 7 manners of using the toilet:

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....
7. .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	طهارة	ṭahaarah	Purification
2	طاهر	ṭaahir	Pure
3	نجاسة	najaasah	Impurity
4	نجس	najis	Impure
5	ماء	maa'	Water
6	استنجاء	istinjaa'	Cleansing with water
7	استجمار	istijmaar	Dry wiping
8	دم	damm	Blood
9	خنزير	khinzeer	Pig
10	ميتة	maytah	Dead meat

Lesson 2

Wudoo

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Talk about the sunan of the fitrah.
- Compare and contrast major hadath and minor hadath.
- Remember the conditions of wudoo.
- Explain the obligatory parts of wudoo.
- List the optional, recommended parts of wudoo.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Tahaarah Lesson 1

Concurrent learning:

- Unit on Adhkaar Lesson 1

The Sunan of the Fitrah

The sunan of the fitrah demonstrate the care Islam gives to personal hygiene and beautification of the perfectly balanced human form. These actions are indicated in the Prophet's ﷺ saying, *"Five (actions) are from the fitrah (natural human disposition), shaving pubic hair, circumcision, trimming the moustache, plucking armpit hairs and clipping nails."* (1)

These actions which the Muslim should be keen upon doing are:

1. Circumcision
2. Trimming the moustache
3. Shaving pubic hair
4. Plucking armpit hairs
5. Clipping nails

(1) Bukhari and Muslim

The Types of Hadath and What Has to be Done When They Occur

You already know that the Shariah definition of tahaarah is the removal of hadath (state of impurity) and najaasah (physical impurities). So what is hadath (state of impurity)? What are its types? And how is it removed?

Hadath are the different situations a person finds himself in that prevent him from carrying out some acts of worship, like salaah and reciting Qur'an, until he cleans himself to exit this state. They are divided into:

1. **Major hadath (state of major impurity):** This necessitates ghusl (full ritual bathing) such as janaabah (post sexual discharge), menstruation and post-childbirth bleeding.

2. **Minor hadath (state of minor impurity):** This needs wudoo (minor ritual washing) such as due to urination, defecation or sleep.

In this lesson you will become familiar with the rulings of wudoo (minor ritual washing) because of its importance as a preparation for the salaah (ritual prayers). Similarly, you will become familiar with ghusl (full ritual bathing) and its rulings in later lessons, if Allah ﷻ wills.

Wudoo (Ablution/Minor Ritual Washing)

Unless a Muslim is in a state of *janaabah* (post sexual discharge), he does not need to have a ghusl (full ritual bathing) to make himself pure for the salaah (ritual prayers). However he does need to make wudoo (minor ritual washing) for the salaah (ritual prayers) since Allah ﷻ says:

﴿ يَاأَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ﴾ [1]

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaaba (i.e. had a sexual discharge), purify yourself (bathe your whole body)."

Similarly, wudoo is obligatory for tawaaf (circumambulation) around the Kabah and reciting the Qur'an from the written script of the Qur'an.

It is recommended for the Muslim to be eager to always remain in a state of wudoo, especially before sleeping and after sexual intercourse if he wishes to delay ghusl (full ritual bathing). Wudoo is the washing of the uncovered parts of the body, which are the face, hands, feet, and wiping over the head, just as has been clarified in the Qur'anic aayah (above).

Preconditions of Wudoo

Wudoo has preconditions without which wudoo will not be correct. These are:

1. Islam – wudoo is not correct from a kaafir (disbeliever).
2. Intention – which is that a person intends to do an act of worship which would need tahaarah, such as the salaah (ritual prayer) or intends lifting of hadath (the state of impurity). It cannot be that the person simply does it to cool down, refresh himself, or to remove dirt or impurities from his limbs.
3. A sane mind – wudoo is not correct if a person is insane.
4. The water to be used should be *tahoor* (pure and purifying).
5. Removal of anything that prevents water from reaching the skin, unless there is an excuse as in the case of a splint on the leg or arm which should be wiped over instead.

(1) Surah Al-Ma'idah 5 : 6

Obligatory Acts of Wudoo

What is intended by "the obligatory acts of wudoo" is: the parts of the body which must be washed and these are collected in the noble aayah which has been mentioned earlier, which is His statement, He ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فَاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن كُنتُمْ جُنُباً فَاطَّهَّرُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ اللّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾ [1]

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful."

The obligatory acts of wudoo without which it will not be correct are:

1. Washing the entire face which includes rinsing out the mouth and nose with water since the mouth and nose are part of the face.
2. Washing the two hands up to and including the elbows in accordance with the statement of Allah ﷻ: "***and your forearms up to the elbows***". [2]
3. Wiping the whole head. The ears are included in that in accordance with the statement of the Prophet ﷺ: "*The ears are part of the head*". [3]
4. Washing the two feet up to and including the ankles in accordance with the statement of Allah ﷻ: "***and wash your feet to the ankles***". [4]
5. *The correct order – which is washing the face then the two hands/arms then wiping the head followed by washing the two feet.*
6. *Continuity – the washing of the body parts should be continuous, one after the other without breaks in between, such that one part dries before the next part is washed.*

(1) Surah Al-Ma'idah 5 : 6
(2) Surah Al-Ma'idah 5 : 6
(3) Reported by Imam Ahmed and the authors of the Books of the Sunan except An-Nasaa-ee
(4) Surah Al-Ma'idah 5 : 6

Recommended Actions of Wudoo from the Sunnah (Way of the Prophet ﷺ)

It is recommended to be keen to perform some actions that were reported from the Prophet ﷺ so the wudoo is most complete and the reward is greater. These are:

1. Use of the mouth stick – which is recommended when rinsing the mouth with water during wudoo.
2. Washing the two hands three times before beginning the wudoo.
3. Rinsing the mouth with water and sniffing water into the nose before washing the face. It is recommended to exert oneself in sniffing water into the nose unless a person is fasting.
4. Running the fingers through the beard, between the fingers of the hands and between the toes.
5. Starting with the right before the left when washing the limbs
6. It is sufficient to wash each body parts included in the wudoo once, however the sunnah (or most perfect manner) is to wash them three times except for the wiping of the head which should not exceed once.
7. Saying the shahaadah after finishing wudoo and supplicating with that which has been narrated from the Prophet ﷺ:

> *"Ash-hadu an laa ilaaha illallaah, wahdahu laa shareeka lah, wa ash-hadu anna Muhammadan 'abduhu wa rasooluh. Allaahummaj-'alni minat-taw-waabeen, waj-'alni minal-mutatah-hireen".*
>
> *"I bear witness that there is no god worthy of worship except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His servant and Messenger. O Allah, make me one of those who repent and make me one of those who purify themselves."* (1)

(1) Narrated by At-Tirmidhi and confirmed by Al-Albani

Written Exercises

Q1. Complete the following:

a) The sunan of the fitrah are:

1. ..... 2. .....

3. ..... 4. .....

5. .....

b. An example of a major hadath is: ..... and you must: .....

c. An example of a minor hadath is: ..... and you must: .....

d. Some preconditions of wudoo are:

1. ..... 2. .....

3. ..... 4. .....

5. .....

Q2. Identify whether the following actions are obligatory or recommended in wudoo. Write next to it an "O' if it is obligatory and "R" if it is recommended.

No.	Actions	(O) or (R)
1	Washing the face.	
2	Washing every body part three times.	
3	Using the mouth stick.	
4	Washing the hands and arms up to the elbows.	
5	Washing the hands three times at the start of *wudoo*.	
6	Wiping over the head.	
7	Begin with rinsing the mouth with water and sniffing water into the nose before washing the face.	
8	Washing the right side first.	
9	Washing the feet up to the ankles.	
10	Passing fingers through the beard and interlacing the fingers (with those of the other hand) and passing a little finger in the gaps between the toes.	
11	Continuity while making *wudoo*.	
12	Saying the *shahaadah* and *duaa* after *wudoo*.	
13	Doing the steps in the right order.	

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	شمال	sha-maal	Left
2	يمين	ya-meen	Right
3	مضمضة	mad-ma-dah	Rinsing the mouth
4	استنشاق	is-tin-shaaq	Sniffing water into the nose
5	نية	niy-yah	Intention
6	جنابة	ja-naa-bah	State of major ritual impurity
7	حدث	ha-dath	State of impurity
8	وضوء	wu-doo'	Ablution, leser ritual washing
9	غسل	ghusl	Full ritual bathing
10	ختان	khi-taan	Circumcision

Lesson 3

Description of Wudoo and the Things that Nullify It

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain how to perform the wudoo.
- Make wudoo in the correct manner.
- Know the nullifiers of wudoo.
- Mention the duaa (supplication) to be said after wudoo.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Tahaarah Lessons 1 and 2

A Step by Step Description of a Complete Wudoo

1. Make an intention in the heart without saying it out loud.
2. Say ***"Bismillah"*** (In the Name of Allah, I begin).

3. Wash both hands up to the wrists three times and interlacing the fingers with those of the other hand.
4. Rinse your mouth with water and sniff water into your nose three times, using the right hand to put water in the nose and using the left hand to blow the water out by squeezing the nose.
5. Wash your face using both hands three times.
6. Wash your right hand up to the elbow three times.
7. Wash your left hand up to the elbow three times.
8. Wipe your head with your wet hands beginning from the front up to the back of your head, then return your hands to the front of your head. Then clean the inside of your ears with your index fingers, and the back of your ears with your thumbs.
9. Wash your right foot up to the ankles three times, and run your fingers in between your toes. Do this again to your left foot.

Learn how to perform wudoo

After finishing wudoo it is recommended to say this supplication:

"Ash-hadu an laa ilaaha illal-laah, wah-dahu la shareeka lah, wa ash-hadu anna Muhammadan ʿabduhu wa rasooluh. Allahum-maj-ʿalnī minat-tawwabeen, waj-ʿalni minal-mutatah-hireen."

"I bear witness that there is no god except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger. O Allah, make me one of those who repent and make me one of those who purify themselves."

Nullifiers of Wudoo

The nullifiers of wudoo are those things which invalidate and corrupt wudoo, meaning that a Muslim has to repeat it again in order to perform acts of worship that have wudoo as a precondition. These include the ritual prayer, tawaaf (circumambulation of the Kabah) and reciting the Qur'an from a written copy of it.

The nullifiers of wudoo are:

1. Things that come out of the front and back passage – faeces, urine, wind, and blood.
2. Loss of mind due to insanity, fainting or deep sleep in which awareness is gone.
3. Apostatising from Islam (May Allah protect us from that).
4. Touching the front or back private parts without a barrier.
5. Eating camel meat.
6. If the time to wipe over the socks has finished – three days for the traveller, or a day and a night for the resident (i.e. person who is not travelling).

So if a Muslim makes wudoo and gets ready for the salaah and any of these nullifiers happen, then he has to repeat his wudoo. Even if he is in the salaah and one of these things happens to him, e.g. pass wind, then he has to stop his salaah and make wudoo again. It is possible to pray more than one obligatory salaah with the same wudoo as long as nothing nullifies it, but it is better to repeat it for every salaah.

There are other nullifiers of wudoo but necessitate doing ghusl (full ritual bathing) instead of wudoo again such as janaabah (state of post sexual activity), menstruation and postpartum bleeding, the details of which will be explained in the lesson on ghusl if Allah, The Most High, wills.

Written Exercises

Q1. Complete the following:

a) At the beginning of wudoo, I say: .....

b) After finishing wudoo, it is recommended to say the following duaa (supplication):

.....

.....

.....

.....

Q2. What is meant by "the nullifiers of wudoo"?

.....

Q3. Mention the nullifiers of wudoo:

1. .....
2. .....
3. .....

Practical Exercises

The teacher must make a complete, correct wudoo during the lesson. After this, the teacher should ask the student about how to make wudoo, and correct his mistakes, then the teacher should repeat the exercise until the student feels confident that he is able to make wudoo in the most complete manner.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	عورة	3aw-rah	Section of the body that must be covered in front of other people.
2	يد	yad	Hand
3	وجه	wajh	Face
4	فم	fam	Mouth
5	قدم	qadm	Foot
6	لحية	lih-yah	Beard
7	أنف	anf	Nose
8	كعب	ka3b	Heel
9	مرفق	mir-faq	Elbow
10	مسح	mas-h	Wiping

"Pray just as you have seen me praying." [1]

Unit on Salah
(Ritual Prayer)

(1) Saheeh Bukhari

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Lesson 1

The Salah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of word "salah".
- Know the importance of the salah.
- Talk about the rulings of the salah in Islam.
- Mention the preconditions of the salah.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit of Tahaarah Lesson 1

Concurrent learning:

- Unit of *Adhkaarus-Salah* Lesson 1

Definition of Salah

The salah contains many acts of worship such as standing, bowing, prostrating, reciting the Noble Qur'an, saying "***Subhaan Allah***", supplicating, saying "***Allahu Akbar***", saying "***Alhamdu lillah***" and the salah is found in the teachings of all the messengers.

The linguistic meaning of "salah": supplication.

The meaning of "salah" in the Islamic perspective: worshiping Allah ﷻ with specific sayings and actions – it starts with the saying "**Allahu Akbar**" and finishes with the saying "**As-salaamu alaykum**".

Importance of Salah

The salah is the second pillar of Islam, and it is obligatory on every single sane Muslim who is above the age of puberty regardless of whether they are male or female. Whoever leaves it has disbelieved in accordance with the saying of the Prophet ﷺ *"Between a man and shirk and disbelief is the abandonment of the salah."* [1]

This hadeeth is sufficient in showing the importance of the salah. This is used as a proof by many scholars to say that someone who leaves the salah out of negligence and laziness is *kufr* (disbelief) even if the person affirms that the salah is obligatory. The scholars do not consider that leaving any act of worship is *kufr* as they do for the salah. The salah is the supporting pillar of the religion and whoever leaves it has destroyed his religion. The command has occurred to establish the salah – and this means giving it due attention and carefully guarding its performance at its appointed time – in many aayah of the Noble Qur'an. From them is the saying of Allah ﷻ:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَّوْقُوتا ﴾ [2]

"Verily, the prayer is enjoined on the believers at fixed hours.

and His saying ﷻ:

﴿ حَافِظُواْ عَلَى الصَّلَوَاتِ والصَّلاَةِ الْوُسْطَىَ وَقُومُواْ للهِ قَانِتِينَ, فَإِنْ خِفْتُمْ فَرِجَالاً أَوْ رُكْبَاناً فَإِذَآ أَمِنتُمْ فَاذْكُرُواْ اللهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ ﴾ [3]

"Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].

And if you fear (an enemy), perfrom Salat (pray) on foot or riding. And when you are in safety, offer the Salat (prayer) in the manner He has taught you, which you knew not (before)."

(1) Muslim and others
(2) Surah An-Nisa' 4 : 103
(3) Surah Al-Baqarah 2: 238-239

In this aayah is an explanation that the Muslim must perform the salah in its correct time and he must not delay it even at the time of fear, travel or illness. The Muslim must perform the salah in any way according to the best of his ability: standing, sitting, or lying on his side. The salah does not stop being an obligation upon a Muslim, except when he loses his decision-making capacity due to being senile or insane. It also stops being an obligation at the time of menstruation and postpartum bleeding for women.

There are many Qur'anic verses that encourage the establishment of the salah and explain that it is the reason for the worshipper's success in this world and the Hereafter. From these are His statement, ﷻ:

﴿ قَدْ أَفْلَحَ مَن تَزَكَّى,وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴾ [1]

"Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success, and remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawafil additional prayers)."

And His saying ﷻ:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ,الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾ [2]

"Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness."

And He said ﷻ:

﴿ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ,أُولَٰئِكَ هُمُ الْوَارِثُونَ,الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴾ [3]

"And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever."

Likewise, not establishing the salah is a reason for entering the Hellfire when He ﷻ said about the people of the Hellfire:

﴿ مَا سَلَكَكُمْ فِي سَقَرَ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴾ [4]

""What has caused you to enter Hell?" They will say: "We were not of those who used to offer their Salat (prayers)"

Among the things that indicate the importance of the salah is the fact that it was made obligatory in the heavens, on the Night Journey and the Ascension to the Heavens, with Allah ﷻ revealing it to His Prophet ﷺ directly without any intermediary. All the other acts of worship were prescribed on Earth by Allah's Revelation ﷻ via the angel Jibreel (Gabriel) blessings of peace be upon him.

The salah was the first act of worship to be made obligatory. It was enjoined in Makkah before the migration to Medina, while the rest of the Islamic legislations regarding acts of worship and legal rulings were made obligatory after the migration.

(1) Surah Al-A'la 87 : 14-15
(2) Surah Al-Mu'minun 23 : 1-2
(3) Surah Al-Mu'minun 23 : 9-11
(4) Surah Al-Muddaththir 74 : 42-43

Moreover, the importance of salah is also indicated by the fact that the Prophet ﷺ commanded us to accustom the children to it from the age of seven. He ordered them with it even though they have not reached the age where they have to observe the obligations of Islam, as he ﷺ said: *"Instruct your children to pray when they are seven years old, and spank them if they do not do it when they are ten, and separate them in their beds."* [1] The intention behind this is to make them accustomed to the salah and to nurture them properly so that they will adhere to it.

In addition, another point that emphasizes its importance is the Prophet's ﷺ saying: *"The first matter that the servant will be asked about on the Day of Resurrection will be the salah. If it is sound, then the rest of his deeds will be sound. And if it is defective, then the rest of his deeds will be defective".* [2] He made the salah's soundness a precondition for the soundness of the rest of the actions.

Likewise, the salah was the last thing the Prophet ﷺ repeatedly commanded us with in the final moments of his life, before he was taken to the highest companions. He started saying: *"The salah, the salah! And fear Allah with regard to those whom your right hands possess".* [3] And he did not stop repeating this until his soul was taken from him ﷺ.

(1) Narrated by Ahmad, Abu Dawod and others
(2) Narrated by At-Tirmidhi, An-Nasaaee, Abu Dawood, and Al-Albaanee declared it saheeh
(3) Narrated by Abu Dawood, and Al-Albaanee declared it saheeh

Effects of Salah on the Muslim's Life

The salah has a great effect on the Muslim's life concerning his happiness, firmness, uprightness and expiation of his sins. These effects are confirmed by what came before in the hadeeth regarding the importance of the salah. Some of the benefits of the salah are as follows:

1. Expiation of sins. On the authority of Abu Hurayrah ﷺ that he heard Allah's Messenger ﷺ say: *"Do you not see that if there were a river outside the door of the house of one of you, and he were to bathe in it five times a day, would you say that would leave any filth on him?" The people said, "That would not leave any trace of filth on him whatsoever." So he ﷺ said, "So that is like the example of the five daily salahs: Allah wipes away the sins through them."* [1]

   The salah prohibits (a person) from immorality and wrongdoing, as Allah ﷻ says:

   ﴿ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴾ [2]

   "Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]."

2. The salah is a source of strength by which the Muslim seeks help in all his circumstances. Through it, he obtains help from his Creator, He the Most Perfect, just as He ﷻ said:

   ﴿ وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَاةِ ﴾ [3]

   "And seek help in patience and As-Salat (the prayer)..."

3. When the Prophet ﷺ was preoccupied by a matter, he would hasten to salah, just as is reported in the Sunan of Abu Dawud and Ahmad.

The abovementioned highlights the importance of being keen to perform the salah at its correct time and also in the same manner that the Prophet ﷺ performed it. This is in accordance with his saying ﷺ, *"Pray just as you have seen me praying."* [4]

This requires a person to be keen to learn how to do it in the legislated manner which the authentic Sunnah came with, and to learn the rulings related to the salah. This is from those necessary matters which a Muslim must know. This is what you will be learning – *in shaa Allah* (if Allah wills) – during your study of this unit which is related to the salah and its rulings, after you have learned how to prepare for it during your study of the unit dealing with purification.

(1) Agreed upon
(2) Surah Al-ankaboot 29 : 45
(3) Surah Al-Baqarah 2 : 45
(4) Al-Bukhari

The Preconditions of the Salah

The preconditions of the salah are:

1. Islam. The salah of a disbeliever will not be correct nor will it be accepted (by Allah), nor will any act of worship be accepted from him. This is because Islam is a precondition for the correctness of an act of worship and for the acceptance of an action.
2. Being of sound mind. This is the opposite of being insane. Therefore, the obligation of salah is lifted from the insane person until he regains his sanity.
3. The age of discernment. This is having knowledge of what is an act of worship, and it occurs for the most part by the age of seven. Thus, the salah of a child who has not reached the age of discernment is not correct.
4. Having the correct intention. This is when a person has in his heart the intention to perform the salah. It is not permissible to say the intention out aloud because verbalising it like this is a *bid'ah* (innovated act of worship) which the Prophet ﷺ did not do, nor did his Companions after him.
5. The entrance of time for that salah. The Muslim does not pray any salah before its set time has come in, just as it is obligatory not to delay it until its time has elapsed. The explanation of these times will come in the next lesson in shaa Allah.
6. Purification from hadath (the state of ritual impurity): This is the purification from Major Hadath by doing ghusl (the ritual bathing) and from Minor Hadath by performing wudoo (ablution), as previously studied in the Unit of Taharaah.
7. Covering the awrah (the section of the body that must be covered when with other people) – such that the person wears clothes that will cover his awrah. The awrah for a man is from his navel to his knees, and he must also cover his shoulders (in the salaah). The awrah for a woman during the salah is her whole body except for her face and hands.
8. Avoiding najaasah (impurity): One's body, clothing and place of salah must be free from any impurities, and these have already been explained in the Unit on Tahaarah.
9. Facing the Qiblah: The Muslim should face the direction of the honoured Ka'bah in the Sacred Mosque in Makkah.

Even though these preconditions are obligatory in order to make the salah correct, if there is a situation where a Muslim is unable to fulfil some of these preconditions (despite trying his hardest to fulfil them), he is still not allowed to delay the salah from its time. He must try his best given the circumstances. This shows the importance of performing the salah at its specified time.

Written Exercises

Q1. Complete the following:

a) The literal meaning of the word salah is: .....

b) The meaning of the word salah in the Islamic perspective is: .....

.....

.....

.....

c) Salah is the ..... pillar of Islam.

d) The five [daily] salah were made obligatory in ..... on the night of ..... before .....

e) The salah is ..... upon every ..... Muslim, male or female.

f) The child is commanded with the salah from the age of ..... and they are spanked for it if they do not pray from the age of ....., so that they will become used to it from an early age.

Q2. Among the preconditions of salah are:

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	صلاة	sa-lah	A specific type of ritual prayer.
2	قبلة	qib-lah	The direction faced during prayer.
3	فرض	fard	Obligatory
4	سنة	sun-nah	Recommended
5	بلوغ	bu-loogh	Past the age of puberty .
6	عقل	3aql	Intellect, as opposed to insanity.
7	الدنيا	ad-dun-yaa	The world; the wordly life
8	الآخرة	al-aa-khi-rah	The Hereafter
9	منكر	mun-kar	Wrongdoing
10	معروف	ma3-roof	Goodness

Lesson 2

Pillars and Obligatory Acts of Salah (Prayer)

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Describe the positions in the salah.
- Remember the pillars of the salah.
- Remember the obligatory acts in the salah.
- Remember the recommended acts the salah.
- Distinguish between a pillar, an obligatory act and a recommended act of the salah.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Tahaarah
- Unit on Salah Lesson 1

Concurrent learning:

- Unit on Adhkaarus-Salah Lesson 2

Positions in the Salah

The salah comprises of:

- Pillars – if these are not done then the salah is not correct
- Obligatory acts – If a person praying leaves them off deliberately, his salah will be nullified, but if he leaves them out of forgetfulness and not deliberately, then his salah is not nullified.
- Recommended acts – If a person leaves them then his salah is not nullified.

The salah has a specific description and each rak'ah (Unit of salah) is carried out in a detailed manner repeatedly done throughout the salah. The most important positions in the salah, which a single rak'ah consists of includes standing, bowing, prostrating, and sitting, as illustrated in the diagrams below.

The positions in the Salah

The positions in the Salah

Pillars (Arkan) of the Salah

The pillars of the salah are the actions that are necessary for the correctness of the salah. If one deliberately or forgetfully leave one or more of them, his salah will be invalid. If a pillar is missed out in one of the rak'ah due to forgetfulness but remembered while still in the salah, that rak'ah is invalid and must be repeated, followed by the prostration of forgetfulness (*Sujood as-sahw*) at the end of the salah.

An example of this is if you forget to do rukoo (bowing) in the second rak'ah and you remember the mistake before you say salaam, then you must stand up and repeat the entire rak'ah and then do the prostration of forgetfulness before making the tasleem (saying of "*Assalaam alaikum wa rahmatullah*").

As for missing out a pillar deliberately, the salah is considered invalid and must be repeated. Likewise, if the opening takbeer (saying "*Allahu Akbar*") is left out, the salah is incorrect from its very basis and must be repeated.

The 14 pillars of the salah are:

1. Standing upright in the obligatory salah for those who are capable of doing so. If one cannot stand due to illness, then he can pray sitting or in any way he is able to. As for the optional salah, it is permissible to pray in sitting position but the reward is half the reward of one who stands.
2. The first Takbeer (saying "*Allahu Akbar*") at the beginning of salah. If this is left out, the salah is invalid and must be redone so one must be keen to do it. Some people who try to catch the salah, and find the Imam in rukoo or sujood position, join the congregation directly and say the takbeer for the rukoo or sujood, but they forget to say the takbeer to enter the salah (*Takbeeratul-Ihram*). The opening takbeer must be said while the person is standing.
3. Reciting Soorah Al-Faatihah, which is the first soorah of the Qur'an. If the Muslim has not memorized it, he should pray and say "***sub-haan Allah***" and "***alhamdu lillah***" instead and he should strive to memorize it as soon as possible.
4. Rukoo (bowing) in every rakah.
5. Raising up from the rukoo.
6. Standing fully upright after getting up from rukoo.
7. Sujood (prostration) twice in every rakah. Sujood is done by placing the seven parts of the body, i.e., the face (forehead and nose), two hands (palms), two knees, and the toes on the ground.
8. Getting up from sujood and sitting between the two sujood (prostrations).
9. Being in the state of tranquility in every part of the salah. For example, one should not go to sujood directly after raising his head from rukoo until he is standing upright and until each body part is at complete rest.
10. Sitting for the last tashahhud.
11. The last tashahhud, i.e. saying "***at-tahiy-yatu lillahi...***"
12. Sending blessing upon the Prophet ﷺ in the last tashahhud i.e. saying: "***Allahumma salli 3ala Muhammad...***".
13. Performing each pillar in the right order, e.g. the sujood must not precede the rukoo and the sitting must not precede the sujood, and so on.
14. Saying "***as-salamu 3alaykum wa rahmatullah***" at the end of the salah.

Obligatory Acts (Wajibat) of the Salah

The obligations in the salah are the actions and sayings that are required to do from the Islamic legislation. The salaah is considered invalid if the person who is praying leaves them out deliberately. If he leaves them out forgetfully, he must do the sujood of forgetfulness.

The difference between the obligations and the pillars is that if one misses out a pillar due to forgetfulness, then he must repeat it. Whereas if an obligatory act is left out by mistake, it is sufficient to do the sujood of prostration at the end of the salah without repeating the missed obligation. However, if the person deliberately leaves out a pillar or an obligation, then his salah is invalid and he must repeat the entire salah.

The 8 obligations of the salah are:

1. All the takbeer (sayings of "***Allaahu akbar***") that one says when moving from one position to another, except for the the first takber to start the salah which is considered a pillar as mentioned previously on the "Pillars of the Salah".
2. Saying "***sami allahu liman hamidah***" (Allah hears the person who praises Him) by the *Imam* (the person leading the salaah) and the person praying alone. As for the people being led in salah, they do not say this.
3. Saying "***rabbana wa lakal-hamd***" (Our Lord! And for You is all praise) by the Imam and those being led in the salah or the person praying alone.
4. Saying "***sub-hana rabbiyal-3adheem***" (How perfect is my Lord, the Tremendous One) once during the rukoo.
5. Saying "***sub-haa-na rab-bi-yal a3-laa***" (How perfect is my Lord, the Most High) once during the sujood.
6. Saying "***rab-bigh-fir-lee***" (O my Lord, forgive me) once when sitting between the two sujood.
7. Sitting for the first tashahhud.
8. The first tashahhud which is saying "***at-ta-hiy-yaat...***" until the end of it.

If one intentionally leaves out any of these eight obligatory acts then his salah has been nullified, but if it is omitted inadvertently then he must do the *Sujood As-sahw* (prostration of forgetfulness).

Recommended Actions (Sunan) of the Salah

These are the remainder actions and sayings that are narrated in the description of the salah of the Prophet ﷺ which are not pillars nor obligations. Performing them is not a condition for the salah to be valid and leaving them intentionally or forgetfully does not nullify the salah. However, doing the *sunan* is from the completeness of the salah and increases the reward for the praying person. A Muslim should strive to do them so that his salah will resemble the salah of the Prophet ﷺ.

1st: The recommended actions

1. Raising the two hands up to the level of the ears or shoulders in these four circumstances:

   a) When saying the opening takbeer (takbeeratul-ihram).

   b) When saying the takbeer when going to rukoo (bowing).

   c) When rising up from the rukoo.

   d) When rising up from the first tashahhud to go to the standing position.

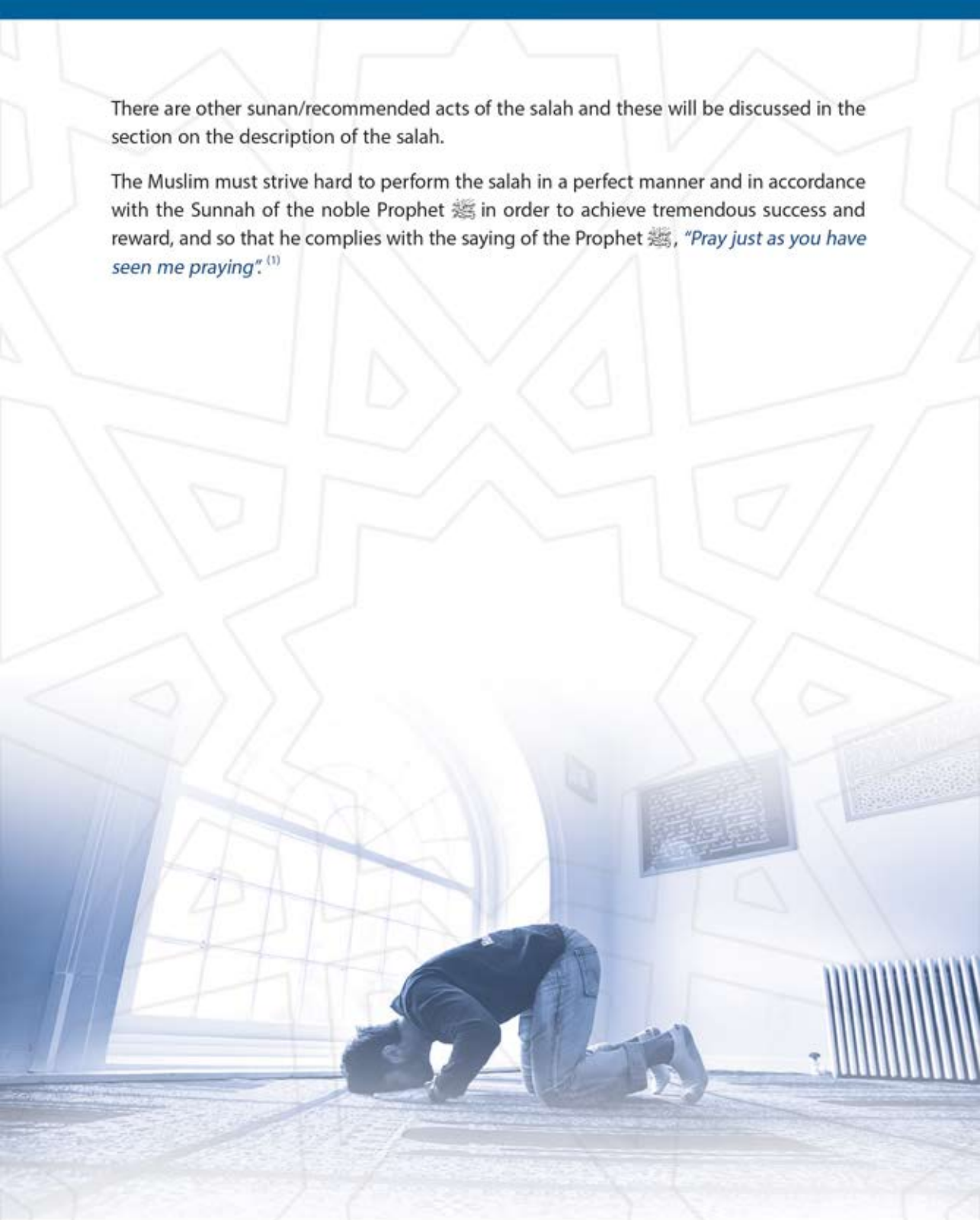
2. Placing the right hand on top of the left hand and placing them on the level of the chest or under the navel while in standing position.
3. Placing the two hands on the knees when in rukoo.
4. Looking towards the place of sujood (prostration).
5. The arms are kept away from the sides of the body and the stomach from the thighs while in sujood.
6. Keeping the arms off the ground when in sujood.
7. Keeping the back straight in line with the head while in rukoo (bowing).
8. Sitting on the left foot while keeping the right foot upright during the first tashahhud.

2nd: The recommended sayings

1. The opening supplication recited after the opening takbeer (takbeeratul-ihram) and before reciting Soorah Al-Faatihah. Several forms of this supplication were narrated from the Prophet ﷺ and some will be mentioned later on in the lesson about the adhkaar (words of remembrance) of the salah.
2. Saying the isti3adhah (seeking refuge in Allah from Satan), and saying basmallah ***"bismillahir-rahmanir-raheem"*** before reciting Soorah Al-Faatihah and saying ***"ameen"*** after Soorah Al-Faatihah.
3. Reciting verses from the Qur'an with whatever is capable of after Soorah Al-Faatihah in the first two rak'ah.
4. Saying the adhkhaar more than once when in rukoo and sujood.
5. Supplicating after the last tashahhud, particularly seeking refuge with Allah ﷻ from the punishment of the Hellfire, the punishment of the grave, from the trials and tribulation of living and dying, and from the trials and tribulations of the false Messiah.

There are other sunan/recommended acts of the salah and these will be discussed in the section on the description of the salah.

The Muslim must strive hard to perform the salah in a perfect manner and in accordance with the Sunnah of the noble Prophet ﷺ in order to achieve tremendous success and reward, and so that he complies with the saying of the Prophet ﷺ, *"Pray just as you have seen me praying".* [1]



(1) Al-Bukhari

Written Exercises

Q1. Choose the correct ruling for each of the following actions or sayings in the salah by placing an 'X' in the box for the correct answer:

No.	Saying or action	Pillar	Obligatory	Sunnah (Recommended)
1	The initial statement of **"Allahu akbar".**			
2	Saying **"sub-hana rabbiyal 3adheem"** three times in *rukoo* (bowing).			
3	Reciting Soorah Al-Faatihah.			
4	The first *tashahhud*			
5	The supplication at the start of the salah.			
6	Looking towards the place of *sujood* (prostration).			
7	Saying **"subhana rabbiyal-3alaa'"** three times in *sujood* (prostration).			
8	Sitting for the final *tashahhud*			
9	Reciting some verses from the Qur'an after Al-Faatihah in the first two *rak'ah*.			
10	Doing the pillars in the correct order.			
11	Saying **"Allahu akbar"** before *rukoo* (bowing).			
12	Sending supplications for Prophet Ibraaheem (**"Allahumma salli 3alaa Muhammad..."**).			
13	Sitting between the two *sujood* (prostrations).			
14	Rising up after *rukoo* (bowing).			

Q2. Explain what is the ruling for each of the following:

1. Leaving a pillar of the salah out of forgetfulness: .....

   .....

2. Leaving an obligation of the salah deliberately: .....

   .....

   .....

3. Forgetting to say "*Allahu akbar*" before standing up for the second rak'ah:

   .....

   .....

Practical Exercises

Demonstrate the following:

1. The correct position for rukoo (bowing)
2. The correct position for sujood (prostration)
3. Two complete rak'ah (units of salah), doing all the pillars, obligations and recommended acts.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	ركعة	ra-ka-3ah	Unit of salah
2	رفع	raf3	Raising
3	واجب	waa-jib	Obligatory
4	ركن	rukn	Pillar
5	قيام	qi-yaam	Standing
6	ركوع	ru-koo3	Bowing
7	سجود	su-jood	Prostrating
8	جلوس	ju-loos	Sitting
9	عمد	3amd	Deliberate
10	سهو	sahw	Forgetfulness

Lesson 3

The Obligatory Salah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Appreciate the importance of performing the salah at its time.
- Know the number of rak'ah in each salah.
- Remember the starting and finishing time of each salah.
- Know the nullifiers of the salah.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Salah Lesson 1 and 2
- Unit on Tahaarah/Purification
- Unit on Adhkaarus-Salah Lesson 2 and 3

The 5 Obligatory Salah and the Number of Rak'ah in Each

These are the five salah (prayers) which are mandatory on every Muslim who is above the age of puberty and of sound mind (not insane). However, this obligation has been removed temporarily from a woman who is in in her menstrual period or post-childbirth bleeding. The salah must not be delayed beyond its prescribed time. According to the unanimous agreement of the scholars, abandoning the salah due to denying its being obligatory is considered *kufr* (disbelief). Moreover, leaving the obligatory prayers due to neglectfulness is also a kufr, according to the most correct saying.

The number of rak'ah of the five salah and the type of recitation in each

No.	*Salah*	Number of *Rak'ah*	Type of Recitation
1	Fajr	2	Aloud
2	Dhuhr	4	Quiet
3	3Asr	4	Quiet
4	Magh-rib	3	Aloud in the first and second, quiet in the third.
5	3l-shaa'	4	Aloud in the first and second, quiet in the third and fourth.
	Total: 17 Obligatory *Rak'ah* Each Day		

The Times of the Obligatory Salah

Allah ﷻ said:

﴿ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴾ [1]

"Verily, the prayer is enjoined on the believers at fixed hours."

This aayah indicates that the prescribed salah are obligatory at specific times. It is not allowed to pray them earlier than their times nor delay them past their specific times. Therefore, one of the conditions of the salah is that its time has started, as has already been mention under "The conditions of the salah". He ﷻ said:

﴿ حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ﴾ [2]

"Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salah (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salah (prayers)]."

(1) Suran An-Nisa' 4 : 103
(2) Surah Al-Baqarah 2 : 238

Guarding the salah includes performing it in the times that are specified by the Shariah. It is highly recommended to pray the salahs at the beginning of their times and it is forbidden to delay them past their prescribed time without a valid excuse.

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ ۙ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴾ [1]

"So woe unto those performers of Salat (prayers) (hypocrites), Who delay their Salat (prayer) from their stated fixed times"

﴿ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴾ [2]

And Allah said ﷻ: *"Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell."*

Every obligatory salah has a fixed time that a person must be aware of and strive to adhere to. These times which the Shariah specified are narrated in the following hadeeth: on the authority of 'Abdullah bin 'Amr ﷺ that the Prophet ﷺ said: *"The time of dhuhr (prayer) is when the sun has passed its highest point, while the shadow of a man is as tall as him, and 3asr (prayer) has not arrived. The time for 3asr (prayer) is until the sun has gone pale yellow. And the time for maghrib (prayer) is until the reddish glow of twilight has disappeared. And the time for 3ishaa (prayer) is until the middle half of the night. And the time for the morning prayer (fajr) is from the break of dawn until sunrise. When the sun rises, stay away from praying salah because it rises between the two horns of Satan."* [3]

Also in the hadeeth of Buraydah ﷺ about 3asr salah: *"...and the Sun is a pure white..."* [4] and from the hadeeth of Abu Moosaa ﷺ: *"and the Sun is high [in the sky]"*. [5]

Table of the timings of obligatory Salah:

No.	Salah	Beginning of its time	End of its time
1	Fajr	Emerging of the second dawn (the true dawn)	Rising of the sun
2	Dhuhr	Just after the zenith of the sun (as it just inclines to the west after its peaking at its highest point in the sky)	When the length of an object's shadow is equal to the length of the object itself
3	3Asr	End of dhuhr time	Yellowing of the sun before it sets
4	Magh-rib	Setting of the sun	Disappearance of the red glow of sunset.
5	3I-shaa'	End of maghrib time	Middle of the night – even up to the emerging of the second dawn in the case of necessity

(1) Surah Al-Maoon 107 : 4-5
(2) Surah Maryam 19 : 59
(3) Muslim, Ahmad, An-Nasaa'i and Abu Dawood
(4) Bukhari and Muslim
(5) Muslim, Ahmad, An-Nasaa'i and Abu Dawood

Praying an Obligatory Salah After its Time has Passed

The Muslim must be eager to carry out the salah at the beginning of their time. In case that you delay the salah for an Islamically valid excuse, like sleeping or out of forgetfulness, then you must hasten to make up your salah when you wake up or remember. This applies even in times when salah is (normally) prohibited due to the statement of Anas Ibn Maalik ﷺ that the Prophet ﷺ said: *"Whoever forgets a salah, then he should pray it when he remembers it; there is no expiation for it except for this."* [1] There is an addition to this, which is his ﷺ statement: *"Whoever neglects a prayer forgetfully or sleeps through (the time), then he should pray that salah when he remembers it."* [2]

Muslim narrated his ﷺ statement: *"If one of you sleeps through a salah, or neglects it forgetfully, then he should pray it when he remembers, because Allah, the Most Mighty and Majestic, says,*

﴿ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾ [3]

"...and perform As-Salah (Iqamat-as-Salah) for My Remembrance." [4]

It is necessary to carry out the missed salah in their correct order. For example, if you enter the masjid for the 3asr salah, and you remembered that you didn't pray the dhuhr salah, then you have to pray dhuhr first. If the salah has been established in the masjid for 3asr, then you have to enter the salah in congregation with the Imam, but with the intention of praying the dhuhr salah (behind him) then after that pray the 3asr salah.

As for deliberately delaying the salah from its time with no valid excuse, this is a great sin and he must hasten to repent to Allah, resolve not to repeat it again and immediately make up the prayers he missed.

Things That Nullify the Salah

Things that nullify the salah are as follows:

1. Speaking
2. Laughing
3. Excessive and incessant movement without a need.
4. The occurrence of something which invalidates the state of purification (Tahaarah).
5. Turning the whole body away from the direction of the qiblah.
6. Eating or drinking
7. Uncovering the awrah intentionally.
8. Cancelling the intention or indecision about cancelling it.
9. Intentionally adding a pillar or altering the sequence of pillars.
10. Preceding the Imam in doing the pillar, for example, if the person praying performs sajdah before the Imam.

(1) Bukhari and Muslim
(2) Bukhari and Muslim
(3) Surah Taha 20 : 14
(4) Muslim

Written Exercises

Q1. Mention a proof from the Qur'an for the obligation of performing the obligatory salah at their specified times.

.....

Q2. Mention two reasons for which a Muslim can be excused for delaying the salah past its time.

1. .....

2. .....

Q3. Complete the following table to explain the start and end of the salah times.

No.	Salah	Number of *Rak'ah*	Beginning of its Time	End of its Time
1	Fajr			
2	Dhuhr			
3	3Asr			
4	Magh-rib			
5	3l-shaa'			

Q4. Identify whether the following actions are permissible in the salah or can nullify the salah.

No.	Action	Does not Nullify	Nullifies the *Salah*
1	Reminding the Imam by saying **"subhaan Allah"**, if he makes a mistake.		
2	Making extra movements without a good reason.		
3	Preceding the Imam in doing a pillar.		
4	Deliberately adding an extra pillar or obligation.		
5	Eating or drinking		
6	Carrying a small child during the *salah*.		
7	Crying out of fear and awe of Allah.		
8	Speaking		
9	Turning away from facing the *qiblah* (correct direction of *salah*).		
10	Responding to the greeting of *salam* by giving a gesture.		
11	Deliberately changing the order of the pillars.		

Practical Exercises

a) Demonstrate performing the maghrib salah.
b) Demonstrate performing the 3asr salah.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	وقت	waqt	Time
2	شروق	shu-rooq	Sunrise
3	زوال	za-waal	The sun's zenith
4	الليل	al-layl	The night
5	سر	sirr	Secret
6	جهر	jahr	Open
7	أَخَّر	akh-khar	Delay
8	قدَّم	qad-dam	Previous
9	نوم	nawm	Sleep
10	نسيان	nis-yaan	Forgetfulness

Lesson 4

Description of Salah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Describe the correct order of the positions of the salah.
- Perform the salah in the correct way.

Lesson components:

- Lesson contents
- Written exercise
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Salah Lessons 1 and 2

Concurrent learning:

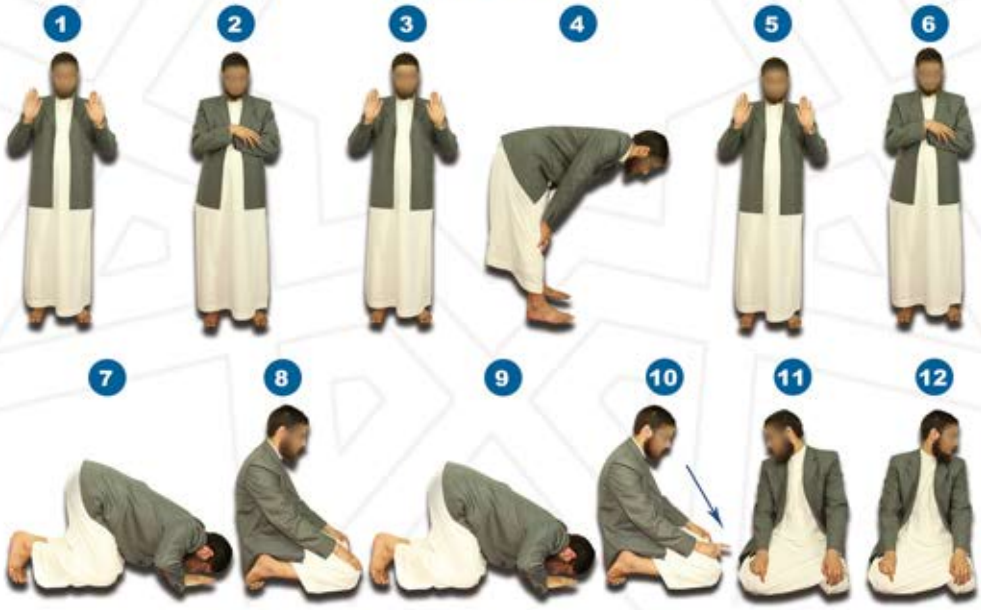
- Unit on Adhkaarus-Salah Lesson 3

Diagram Showing the Order of the Positions of the Salah

in a salah that consists of 2 rak'ah (fajr salah and the optional salah)

First Rak'ah

Second Rak'ah



How to perform the Salah of Fajr

How to perform the Salah of Fajr

Diagram Showing the Order of the Positions of the Salah
in a salah that consists of 3 rak'ah, (Maghrib salah)

First Rak'ah

Second Rak'ah

How to peform the Salah of Maghrib

How to peform the Salah of Maghrib

Third Rak'ah

Diagram Showing the Order of the Positions of the Salah

in a salah that consists of 4 rak'ah (Dhuhr, 3Asr, and 3Ishaa salah)

First Rak'ah

Second Rak'ah

Third Rak'ah

Fourth Rak'ah

How to perform the Salah of Dhuhr

How to perform the Salah of 3Asr

How to perform the Salah of 3Isha

Written Exercises

Q1. Complete the following:

There are five obligatory salah in the day and night. They are:

1. ..... Salah which has ..... Rak'ah
2. ..... Salah which has ..... Rak'ah
3. ..... Salah which has ..... Rak'ah
4. ..... Salah which has ..... Rak'ah
5. ..... Salah which has ..... Rak'ah

Practical Exercises

1. Demonstrate the correct way of praying Maghrib salah with its sunan (recommended acts).
2. Demonstrate the correct way of praying 3Asr salah with its sunan (recommended acts).

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	صلاة الفجر	ṣa-lah al-fajr	The obligatory *salah* prayed before the rising of the sun at dawn.
2	صلاة الظهر	ṣa-lah adh-dhuhr	The obligatory *salah* prayed just after the sun is highest in the sky.
3	صلاة العصر	ṣa-lah al-3aṣr	The obligatory *salah* prayed later in the afternoon.
4	صلاة المغرب	ṣa-lah al-magh-rib	The obligatory *salah* prayed immediately after sunset.
5	صلاة العشاء	ṣa-lah al-3i-shaa'	The obligatory *salah* prayed in the first part of the night.
6	نافلة	naa-fi-lah	Voluntary and recommended.
7	السلام	as-sa-lam	The Peace / The Flawless One (a Name of Allah).
8	الأخير	al-a-kheer	The Last
9	التحيات	at-ta-ḥiy-yaat	The saying of "**at-ta-ḥiy-yaa-tu...**" in the sitting of *salah*.
10	قضاء	qa-ḍaa'	Perform an action after its correct time has passed.

"And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Verses), (i.e. Surat Al-Fatiha) and the Grand Quran. [1]

Unit on Adhkaarus-Salah

(Words of Remembrance in the Salah)

(1) Surah Al-Hijr 15 : 87

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Lesson 1

Introduction to the Words of Remembrance in the Salah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain what you can say instead if you have not memorized the words of remembrance in the salah.
- Know the importance of the correct pronunciation of what you say in your salah.
- Say the two testifications in the correct way.
- Remember what to say before wudoo.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Tahaarah

Concurrent learning:

- Unit on Salah Lesson 1

General Rules About the Adhkaar (Words of Remembrance) that Can be Said in the Salah

All the adhkaar (words of remembrance) that are said in the salah must only be said in the Arabic language. The Noble Qur'an, the Book of the Lord of the Creation, was revealed in the Arabic language. And because memorizing what is recited in the salah such as Soorah Al-Faatihah and other adhkaar may take some time especially for the new Muslims, they must memorize and repeat some basic adhkaar like "***Allahu akbar***", "***Subhan Alllah***" and "***Alhamdu lillah***" for the meantime.

When you start your salah, you should say "***Allahu akbar***" (Allah is the greatest) and repeat this every time you move from one position to another in the salah, like when you bow, prostrate, get up from prostration, etc. During the salah, you repeat some adhkaar like: "***Subhan Alllah***" (how free is Allah of all faults and imperfections) and "***Alhamdu lillah***" (all praise is for Allah). When you finish your salah, end it by saying: "***As-salamu 3alaykum wa rahmatullah***" (Peace and security be upon you and the Mercy of Allah).

You must strive to memorize Soorah Al-Faatihah (The opening chapter of the Qur'an) and some other soorah of the Noble Qur'an in order to recite them by heart when standing in the salah. There is nothing wrong if in the beginning you write them on a piece of paper and put it in front of you to read from during the salah until you memorize them. However, you must know that this is only a temporary situation, hence you must work hard to memorize these necessary *aayah* (verses of the Qur'an) and adhkaar.

There is a tremendous amount of reward for memorizing and reciting the Noble Qur'an. In addition, you are rewarded for any hardship you face in your efforts to memorize it. On the authority of Aaishah ﵂ who said that the Prophet ﷺ: *"The one who is skilled in reciting the Quran will be with the noble, honourable scribes and the one who recites the Quran and falters in [his recitation], and finds it difficult, will have a double reward."*[1]

The Importance of Pronouncing Letters Correctly

The Noble Qur'an is the Speech of Allah ﷻ so whenever the Muslim recites it he must read and pronounce every letter of it correctly in the same way it was revealed. It is not correct to recite it with a different meaning, different letters or in a different language.

Due to the fact that salah requires you to know and recite aayah from the Qur'an, learning how to correctly pronounce the Arabic letters and Qur'anic aayah should be a priority in a Muslim's life and he must work hard on that from the start. The Prophet ﷺ received the Qur'an from angel Jibreel (Gabriel) ﵇ by way of hearing it from him, and the Companions and the later generations of Muslims also learned through the same way. Therefore, it is not possible to learn the pronunciation of the Arabic letters or recite the Qur'anic aayah correctly just by reading them alone. Rather, it must be learnt by listening to a teacher or to pre-recorded tapes and repeating after them until you get used to it.

Reciting the Qur'an necessitates learning *Tajweed*. Therefore, the Muslim must study the Qur'an with a skilled teacher who can correct and improve his pronounciation. The meaning of *Tajweed* is to read the Qur'an as it was revealed to the Prophet ﷺ and how he recited it.

(1) Bukhari and Muslim

Using Non-Arabic Letters When Writing Arabic (Transliteration)

Some people have tried to make the memorisation of Al-Faatihah easier and some other adhkaar (words of remembrance) that must be said in Arabic, by writing them using letters from other languages, like English.

Arabic language is distinguished from other languages because there are some letters which are unique to it, and there are no equivalent for them in other languages (for example ح or ض). Consequently, this had led people to use the closest sound they have to these unique letters, for example, saying ح as the "h" of "happy". This is not how the letter ح should be said and sometimes gives a different meaning to the word from the one that was originally intended.

So in this approach of ours, we have tried to make things easy by using letters from the language of the person who is learning when writing Soorah Al-Faatihah and other adhkaar of the salah (as a temporary solution). We have approximated the Arabic letters that do not have an equivalent sound in other languages by using the closest non Arabic letter which will give a similar sound and distinguishing it by underlining it, or in the case of ع using "3" to represent it. To make this clearer, look at the following examples:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمْ

Bismillahir-rahmanir-raheem

(In the Name of Allah, the Extremely Merciful, the Bestower of Mercy)

The letter (h) has been used as an equivalent for the Arabic letter (ح). Due to the fact that the letter (h) is normally said as (ه), in the case of the letter (ح), this has been underlined (h) to emphasize that it should be pronounced differently to (ه), even though the sounds are quite similar.

The following is a transliteration table that shows you how to say these letters, with some examples to make this clearer. The table will help the reader to master the pronunciation of the letters that is distinct to Arabic language, along with the help from audio examples that give an idea how to say them correctly.

An Illustrative Table to Show How to Pronounce Arabic Letters

No.	Arabic letter	Latinised letter	As in
1	ا	a	apple
2	ب	b	book
3	ت	t	two
4	ث	th	three
5	ج	j	jam
6	ح	h	"h" said strongly
7	خ	kh	From upper back of throat. Similar to the "ch" sound in the Scottish word "loch"
8	د	d	dad
9	ذ	dh	the
10	ر	r	rob
11	ز	z	zebra
12	س	s	see
13	ش	sh	she
14	ص	s	"s" as in sock, but heavier
15	ض	d	heavy "d" from side of mouth
16	ط	t	heavy "t"
17	ظ	dh	heavy "dh"
18	ع	3	From throat. No equivalent in English
19	غ	gh	From throat. No equivalent in English
20	ف	f	fish
21	ق	q	heavy "k"
22	ك	k	kite
23	ل	l	lid
24	م	m	man
25	ن	n	neck
26	هـ	h	happy
27	و	w	water
28	ي	y	yellow
29	ء	'	From throat. No equivalent in English

Pronunciation of the Arabic letters

The Two Shahadah (Testifications of Faith)

The two shahadah is saying:

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ

"ash-hadu an laa ilaaha illal-laah,
wa ash-hadu anna muhammadar-rasoolullaah"
"I testify there is no god worthy of worship except Allah and I testify that Muhammad is the Messenger of Allah."

These are the first words you say with love and firm determination when you accept Islam. A person becomes a Muslim by saying these with sincere belief in them. The Muslim repeats the Shahadah multiple times in every day of his life. Our beloved Prophet ﷺ informed us that whoever's last words in this world are "***laa ilaaha illal-laah***" (there is none deserving of worship except Allah alone) will enter Paradise.

The Words of Remembrance Related to Wudoo

The tasmiyah (saying "bismillaah")

The Muslim starts wudoo with the tasmiyah. He also says this before he eats, drinks, enters the masjid (mosque) or starts any other good action in his daily life. What is meant by the tasmiyah is starting with the Name of Allah ﷻ, by saying:

بِسْمِ اللهِ

"Bismillaah" - "in the Name of Allah"

What is said after finishing wudoo:

After finishing wudoo, i.e. after you have finished washing your feet, it is recommended to say the following:

أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، اللهم اجعلني من التوابين واجعلني من المتطهرين. سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك.

Ash-hadu an laa ilaaha illal-laah, wahdahu laa shareeka lah, wa ash-hadu anna Muhammadan 3abduhu wa Rasooluh. Allaahummaj-3alni minat-tawwaabeen, waj-3alni minal-mutatah-hireen.
Subhaanaka Allaahumma wa bihamdik, ash-hadu an laa ilaaha illa Ant, astaghfiruka wa atoobu ilayk.

"I bear witness that there is no god except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger. O Allah, make me one of those who repent and make me one of those who purify themselves." [1] ***"Glory and praise be to You, O Allah. I bear witness that there is nothing worthy of worship except for You; I seek Your forgiveness and I repent to You."*** [2]

(1) At-Tirmidhi (2) An-Nasaa'i

Written Exercises

Q1. Answer the following questions:

1. Write down what words of remembrance of Allah you can say during the salah until you learn Soorah Al-Faatihah.

   .....

2. Why is it obligatory to say the words of remembrance of Allah in the Arabic language in the salah?

   .....

   .....

3. What is the reward of the one who recites the Qur'an proficiently?

   .....

4. What is the reward of the one who recites the Qur'an with difficulty?

   .....

Q2. Complete the following:

1. The two *shahadah* is that you say: .....

   .....

2. The *takbeer* is that you say: .....
3. The *tasbeeh* is that you say: .....
4. The *tasleem* is that you say: .....
5. At the beginning of the wudoo, you say: : .....
6. After completing the wudoo, it is recommended that you say:

   .....

   .....

Practical Exercises

Repeat the saying of the two shahadah 3 times.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	حرف	harf	Letter (of the alphabet)
2	قراءة	qi-raa-ah	Reading
3	كتابة	ki-taa-bah	Writing
4	تلاوة	ti-laa-wah	Reciting
5	لغة	lu-ghah	Language
6	تجويد	taj-weed	Reading the Qur'an in the way it was revealed to the Prophet ﷺ.
7	استماع	is-ti-maa3	listening
8	ذكر	dhikr	Phrase of remembrance
9	أذكار	adh-kaar	Phrases of remembrance
10	قوْل	qowl	Saying

Lesson 2

The Adhkaar (Words of Remembrance) of Salah Part 1

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Mention what to say at the beginning of the salah.
- Read Soorah Al-Faatihah properly.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Adhkaarus-Salah Lesson 1

Concurrent learning:

- Unit on Salah Lesson 2

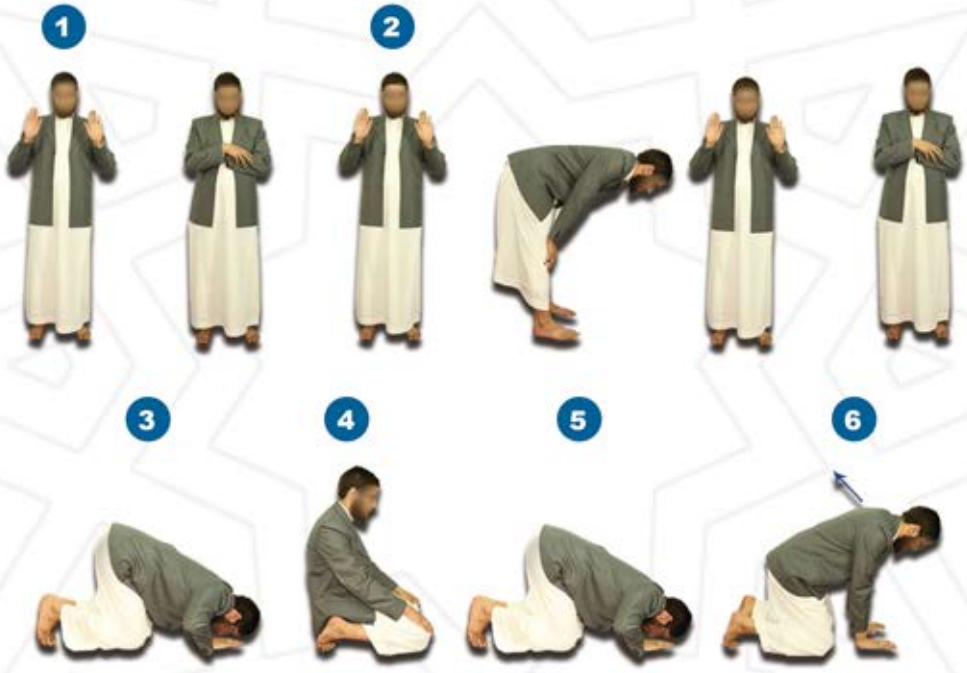
All the adhkaar in the salah are said in Arabic, as we mentioned earlier. To make it clearer, we are going to mention in sequence what it is obligatory to say in each position of the salah.

What is to be Said in The Qiyaam (Standing Position)

The opening takbeer (Takbeeratul-Ihraam)

You start your salah by saying "***Allahu akbar***" and raising both hands to the level of the ears or shoulders, as you studied in the second lesson of the unit of salah.

You glorify Allah by saying "Allahu akbar" in the following positions:



(Refer to these steps in Lesson 4 of the Unit of Salah on page 84)

1. The opening takbeer at the beginning of the salah.
2. While going into the rukoo/bowing position
3. While going into the sujood/prostration position
4. When rising from sujood/prostration
5. While you prostrate and go into the second sujood/prostration after juloos/sitting
6. While you rise from the second sujood/prostration to start the qiyaam/standing of the following rak'ah.

If you are the Imam, you must raise your voice when saying the takbeer so that those praying behind you can hear you. However, if you are being led or praying alone then say the takbeer quietly so you are the only person who can hear it.

Recitation of Soorah Al-Faatihah

After the opening takbeer, it is recommended to read an opening duaa (supplication) followed by the recitation of Soorah Al-Faatihah and then whatever is easy for you from the Noble Qur'an.

Soorah Al-Faatihah is the first soorah (chapter) in the Noble Qur'an and is mandatory to memorize it as soon as you can.

Then you say the takbeer for the rukoo while raising your hands to the level of your ears like what you did when said the opening takbeer (Takbeeratul-Ihram).

Al-Faatihah

(1) In the name of Allah, The Most Gracious and The Most Merciful.

(2) [All] praise is [due] to Allah, Lord of the worlds –

(3) The Entirely Merciful, the Especially Merciful,

(4) Sovereign of the Day of Recompense.

(5) It is You we worship and You we ask for help.

(6) Guide us to the straight path –

(7) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

How to recite Al-Faatihah

Written Exercises

Q1. Mention the six situations where you say the takbeer during your salah:

1. .....

2. .....

3. .....

4. .....

5. .....

6. .....

Q2: What do you recite during the qiyaam/standing in the salah?

.....

.....

Practical Exercises

Learn the recitation of Soorah Al-Faatihah by listening to an audio file and reciting after it.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	بسملة	bas-ma-lah	Saying "**Bismil-lahir-rahmaanir-raheem**" (In the Name of Allah, The Extremely Merciful, The Bestower of Mercy).
2	تكبير	tak-beer	Saying "**Allahu akbar**" (Allah is the greatest)
3	تسبيح	tas-beeh	Saying "**Subhan Allah**" (Allah is the greatest).
4	تحميد	tah-meed	Saying "**Alhamdu lillah**" (All praise if for Allah).
5	تشهد	ta-shah-hud	The part of the salah where you sit, but not between the two prostrations.
6	سبابة	sa-baa-bah	Index finger
7	تسليم	tas-leem	Saying the greeting of "**As-salamu 3alaykum**" .
8	استغفار	is-ti-gh-faar	Seeking forgiveness
9	بعد	ba3d	After
10	قبل	qabl	Before

Lesson 3

The Adhkaar (Words of Remembrance) of Salah Part 2

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Remember what is said in rukoo/bowing.
- Remember what is said on getting up from rukoo/bowing.
- Remember what is said in sujood/prostration.
- Remember what is said between the two sujood/prostrations.
- Remember what is said in the sitting of the tashahhud.

Lesson components:

- Lesson contents
- Written exercise
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Adhkaar Lessons 1 and 2
- Unit on Salah Lessons 1 and 2

Concurrent learning:

- Unit on Salah Lesson 4

What is to be Said in the Rukoo (Bowing Position)

What is to be said during rukoo/bowing

When you are in rukoo, you declare how perfect and free of imperfections Allah, the Most High, is by saying "***Subhana rabbiyal-3adheem***" in a voice that only you can hear, even if you are the Imam, as demonstrated here:

What to say during rukoo (bowing)

سُبْحَانَ رَبِّيَ الْعَظِيمْ

"Subhana Rabbiyal-3Adheem"

How perfect and free of imperfections is my Lord, The Tremendous

What is to be said as you rise up from rukoo/bowing

Then when you rise from rukoo, say "***Sami3 Allahu liman hamidah***" in a loud voice if you are the Imam and in a low voice if you are praying behind an Imam or if you are praying alone.

What to say as you rise up from rukoo

سَمِعَ اللهُ لِمَنْ حَمِدَهْ

"Sami3 Allahu liman hamidah"

"Allah hears those who praises Him."

As you rise up from rukoo, say "***Rabbana wa lakal-hamd***" in a low voice if you are the Imam, if you are being led by an imam or praying alone.

رَبَّنَا وَ لَكَ الْحَمْدْ

"Rabbana wa lakal-hamd"

"O our Lord! To you belongs all praise."

And after you have paused in the standing position after rising from rukoo, say the takbeer again and go down to sujood.

What is to be Said in the Sujood (Prostrating Position)

What is to be said while in Sujood / Prostration

When you are prostrating, you praise Allah by saying "***Sub-hana rabbiyal-a3la***" at least once but the Sunnah is three times, yet it is also acceptable to say it more than that. Then say the takbeer and sit upright for a moment before prostrating for the second time.

What to say during sujood

سُبْحَانَ رَبِّيَ الأَعْلَى

"Subhana Rabbiyal- a3la"

"How perfect and free of imperfections is my Lord, The Most High"

What is to be said in Juloos / Sitting Position between the two sujood

During the short sitting between the two sajdah (as mentioned in the Unit of Salah - Lesson 2 on page 68), say "***Rabbighfir lee***" as shown in the diagram.

What to say in the sitting between the two sujood

رَبِّ اغْفِرْ لِي

"Rabbigh-fir lee"

"O my Lord! Forgive me."

After this sitting, say the takbeer again and go back into prostration, then say the takbeer once more and rise for the second rak'ah.

What is to be Said in the Juloos (Sitting Position)

What is to be recited while sitting on the first Tashahhud (At-tahiyyat)

After you rise from the second sujood in the second rak'ah, you must remain sitting for the first tashahhud. This is called ***At-tahiyyat***, which is saying the following :

Learn how to recite At-Tahiyyat

التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ أيها النَّبِيّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ
اَلسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللهِ الصَّالِحِيْنَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ
وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ

At-tahiyyatu Lillahi was-salawatu wat-tayyibat.
As-salamu 3alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuh.
As-salamu 3alayna wa 3ala 3ibadi-llaahis-saliheen.
Ash-hadu an laa ilaaha illal-laah, wa ash-hadu anna Muhammadan 3abduhu wa rasooluh.

Words of Praise and glorification are for Allah alone, as are prayers and acts of worship, and pure words and attributes. May Allah send peace and security upon you, O Prophet, and the Mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His Slave and Messenger).

What is to be said in the sitting for the last tashahhud

If you are sitting for the last tashahhud, wherein you are going to say salam after it to end the salah, you should recite the first part ('At-tahiyyatu Lillahi was-salawatu...") followed by the second part of the tashahhud, which is ***Salatul-Ibrahimiyyah***.

Learn how to recite Salatul-Ibrahimiyyah

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"Allahumma salli 3ala Muhammad, wa 3ala ali Muhammad,
Kama sallayta 3ala Ibrahim, wa 3ala ali Ibrahim,
innaka hamidun majeed.
Allaahumma barik 3ala Muhammad, wa 3ala ali Muhammad,
Kama barakta 3ala Ibrahim, wa 3ala ali Ibrahim,
innaka hamidun majeed."

O Allah, extol and honour Muhammad and the followers of Muhammad just as extolled and honoured Ibraaheem and the righteous offspring of Ibraaheem, You are deserving of all praise, Perfect in Glory and Honour.
O Allah, send continual blessings upon Muhammad and upon the true followers of Muhammad just as You sent blessings upon Ibraaheem and upon the righteous offspring of Ibraaheem, You are deserving of all praise, Perfect in Glory and Honour.

Saying salam at the end of the salah

After you have finished the tashahhud and sending prayers upon the Prophet ﷺ, make whatever duaa/supplication you like then turn your head to the right while saying:

اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ الله

"As-salamu 3alaykum wa rahmatullah"

And May Allah send peace and security upon you, and the Mercy of Allah and His blessings.

Then turn your head to the left while saying:

اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ الله

"As-salamu 3alaykum wa rahmatullah"

And May Allah send peace and security upon you, and the Mercy of Allah and His blessings.

Adhkaar at the End of the salah

After saying salam at the end of the salah, it is recommended to seek forgiveness from Allah and say words of remembrance of Him, the Most High. There are many supplications mentioned in the Sunnah (prophetic guidance) that the Muslim should strive to say. Perhaps the most important one to know at the moment is the supplication of seeking forgiveness three times after saying salam in the obligatory salah.

أَسْتَغْفِرُ الله ، أَسْتَغْفِرُ الله ، أَسْتَغْفِرُ الله

Astaghfirullah, Astaghfirullah, Astaghfirullah.

I ask Allah for forgiveness. [3x]

Thereafter say:

اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام

Allahumma Antas-Salam, Wa minkas-Salam, Tabarakta Yaa Dhal-Jalali wal-ikram.

O Allah, You are Peace, and from You comes peace and security. Blessed are You, O Possessor of Majesty and Honour.

After this, say:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ.
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدّ

Laa Ilaaha Ilal-laah, Wahdahu laa shareeka lah, lahul-mulku wa lahul-hamd, wa huwa 3ala kulli shay-in qadeer.

Allahumma la mani3a lima a3tayta, wa la mu3tiya lima mana3ta, wa la yanfa3u dhal-jaddi minkal-jadd.

None has the right to be worshipped except Allah, alone, without partner.
Sovereignty is His and all Praise is for Him, and He has full power over everything.
O Allah! No one can hold back what You give, no one can give what You hold back, and no one's riches can benefit them against You.

After this, repeat each of the following statements 33 times. You can use your fingers to count them.

سبحان الله
"Subhan Allah" 33x
"How free is Allah from all imperfections"
الحمد لله
"Alhamdu lillah" 33x
"All praise is for Allah"
الله أكبر
"Allahu Akbar" 33x
"Allah is the greatest"

If you say each of those 33 times, altogether it makes 99, and you complete (100) by saying:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Laa Ilaaha Ilal-laah, Wahdahu La shareeka lah, lahul-mulku wa lahul-hamd, wa huwa 3ala kulli shay-in qadeer."

None has the right to be worshipped except Allah, alone, without partner.
To Him belongs all sovereignty and praise and He has power over all things.

Written Exercises

Q1. Write down what should be said in the following positions of the salah:

a. In the position of rukoo, I say: .....

b. On rising from rukoo, I say: .....

c. In the position of sujood (prostration), I say: .....

d. In the position of sitting between the two sujood (prostration), I say: .....

Q2: Complete the following:

1. Finish the salah by saying: .....
2. After saying salam, you say: 3x
3. When sitting in the first tashahhud, you say: .....

.....

.....

.....

.....

4. When sitting in the final tashahhud, in addition to saying in the first tashahhud, say:

.....

.....

.....

.....

.....

Practical Exercises

1. Pray two rak'ah reciting all of the words of remembrance audibly.
2. Listen to an audio recording of the tashahhud and repeat it.
3. Listen to an audio recording and learn from it Salatul-Ibrahimiyyah.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	سبحان الله	sub-haa-nal-laah	How free is Allah from all imperfections.
2	الحمد لله	al-ham-du lil-laah	All praise is for Allah
3	سمع	sam3	Listening
4	الأعلى	al-a3-laa	The Most High (a Name of Allah)
5	العظيم	al-3a-dheem	The Tremendous One (a Name of Allah)
6	الأول	al-aw-wal	The first
7	الأخير	al-a-kheer	The last
8	اللهم	al-laa-hum-ma	O Allah!
9	يمين	ya-meen	Right (hand side)
10	يسار	ya-saar	Left (hand side)

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower." (1)

Unit on Zakaah

(1) Surah At-Tawbah 9 : 103

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Lesson 1

Zakaah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of the word zakaah.
- Know the benefits of zakaah and the wisdom behind it.
- Be aware of the rulings of zakaah.
- Explain the ruling applied to the person who withholds the zakaah.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

The Status of Zakaah in Islam

Zakaah is the third pillar of Islam, and it is mentioned in the Qur'an along with salaah in 82 ayah. It is an act of worship relating to a person's wealth.

The Meaning of Zakaah

The linguistic meaning: The word zakaah in the language is a noun derived from the Arabic verb zakaa which means to grow and increase. So zakaah means growth and increase.

The word also means "purifying", as Allah ﷻ said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ [1]

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower."

The meaning in the Islamic perspective: It is to worship Allah ﷻ by taking out an obligatory portion from certain types of wealth, in accordance with the Qur'an and the Sunnah, and giving it to a specific group or cause.

(1) Surah At-Tawbah 9 : 103

The Wisdom Behind Zakaah

Zakaah is paid on the basis that Allah ﷻ is the true Owner of all things in the heavens and on earth – just as He, the Perfect and Most High, said:

﴿ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴾ [1]

"And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return (of all)."

Therefore, whatever man spends is actually from Allah's wealth which He has given him authority over. Man's willingness to spend it in obedience to Allah's command is a proof of his true faith and compliance to the command of his Lord. Man is created with a love for wealth and possessions. Hence, when he spends for the sake of Allah ﷻ, he is giving precedence to what Allah ﷻ loves and has commanded him to do, despite of his love for his wealth.

From the many points of wisdom behind zakaah being obligatory are the following:

1. It affirms the reality of the Muslim's true faith because it is one of the important pillars of Islam.
2. It affirms the truthfulness of a Muslim's faith because man was created with a love of wealth. Therefore, when a person spends and sacrifices what he loves for the sake of Allah ﷻ, it proves his truthfulness. This is why spending for the sake of Allah ﷻ is called sadaqah because it is a sign of the Muslim's sidq (truthfulness) in seeking Allah's pleasure.
3. It purifies a person's character by protecting him from characteristics like miserliness and stinginess and trains him to spend and be generous.
4. It fulfills the needs of the poor people in the community and is a way of practically implementing the concept of brotherhood in the Muslim society.
5. It protects the society from crimes and conflicts between social classes because the poor knows that they have a right to a portion of the rich people's wealth. Hence, this leads to the order and stability of the society.
6. It motivates the Muslim to learn the Islamic knowledge which helps him to fulfil his religious obligations and acts of worship for Allah ﷻ in the light of the Book and the Sunnah. This is because he will want to learn the rulings connected to zakaah in order to be able to pay it correctly.
7. It brings blessing in the Muslim's riches and wealth by protecting it and increasing it.
8. It causes wealth to circulate in the society rather than being hoarded, and that will play a role in economic revival.

(1) Surah An-Nur 24 : 42

Who Must Pay Zakaah?

Zakaah is obligatory upon every Muslim who owns the minimum amount of wealth which makes zakaah obligatory and where certain conditions are fulfilled. The evidence for the obligation of zakaah is the statement of Allah ﷻ:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ... ﴾ [1]

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it...."

And the evidence from the Sunnah is: Ibn Umar ﷺ narrated that the Prophet ﷺ said: *"Islam is built upon five: the testification that there is none worthy of worship except Allah, and that Muhammad is the Messenger of Allah, establishing of the salaah, giving of the zakaah, performing of the Hajj (pilgrimage) to the House, and to fast the month of Ramadan."* [2]

The Ruling on the One Who Withholds the Zakaah

The one who denies that zakaah is an obligation is to be considered a disbeliever; he is not a Muslim anymore. However, someone who believes that it is obligatory but doesn't pay it is a sinner and has committed a major sin. The zakaah should be taken from him by force by the Muslim ruler.

There are many verses in the Qur'an and sayings of the Prophet ﷺ which give warnings of the punishment in the Hereafter for the person who refuses to pay the zakaah.

And from them is the statement of Allah ﷻ:

﴿ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴾ [3]

"And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah, -announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.'"

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: *"There is no person who owned gold and silver and who did not pay its due (zakaah), except that it will be shaped for him into sheets of fire on the Day of Judgment, and then heated in the fire of Hell and then his forehead, flanks and back will be seared. Every time these cool down, they will be reheated until Allah judges between His slaves on a day whose length will be 50,000 years. Then he will be shown his path, either to Paradise or to the Hell-fire."* [4]

(1) Surah At-Tawbah 9 : 103
(2) Bukhari and Muslim
(3) Surah At-Tawbah 9 : 34-35
(4) Muslim

Written Exercises

Q1. Complete the following:

a. The meaning of zakaah in the language is: .....

b. The meaning of zakaah in the Islamic perspective is: .....

.....

.....

c. The wisdom behind the giving of zakaah and its benefits to the individual and society include:

1. .....

2. .....

3. .....

d. The zakaah is an obligation on: .....

.....

.....

Q2: What is the ruling on those who deny that zakaah is obligatory?

.....

Q3: What is the ruling on those who believe that zakaah is obligatory but do not take it from their wealth?

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	زكاة	za-kaah	Zakaah, the third pillar of Islam – obligatory wealth redistribution.
2	مال	maal	Wealth
3	عبادة مالية	3i-baa-dah maa-liy-yah	An act of worship relating to a person's wealth.
4	نمو	namw	Growth
5	زيادة	zi-yaa-dah	Increase
6	صدقة	ṣa-da-qah	Charity
7	نصاب	ni-ṣaab	The minimum amount of weatlh that makes zakaah obligatory.
8	نفقة	na-fa-qah	Charitable giving
9	انفاق	in-faaq	Spending
10	كنز	kanz	Treasure

Lesson 2

The Rulings of Zakaah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- List the preconditions of the zakaah.
- Mention the types of wealth on which it is obligatory to pay zakaah.
- Appreciate the importance of zakaat-ul-fitr.
- Understand the meaning of zakaat-ul-fitr.
- Remember the correct time to take out zakaat-ul-fitr.
- Know the amount to pay for zakaat-ul-fitr.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Zakaah Lesson 1

The Preconditions of Zakaah

1. **Islam:** Giving zakaah is an act of worship so it will only be accepted from a Muslim.
2. **Defined ownership**: The wealth should be liable to zakaah, owned completely by the person, not subject to risk (damage or loss), and the owner must be able to spend it freely. For example, there is no zakaah due on money which is left as an endowment for the public benefit, e.g., for the poor, mosques, charitable foundations, etc.
3. **Owning the nisaab (minimum amount)**: The Muslim should have the minimum amount of money which would make zakaah due. This amount is different depending on the type or category of wealth which the zakaah is being taken from. For example, the nisaab of gold differs from the nisaab of livestock. Each type of wealth liable to zakaah has a specific nisaab (minimum amount).
4. **Passing of one complete lunar year:** The person should own the nisaab for one full Hijri year starting from the time he/she comes to possess it. If the amount of money went below the nisaab before the passing of the lunar year, then it is not obligatory to pay zakaah on it. This shows the far-reaching Wisdom of Allah that the Muslim is encouraged to invest his wealth and not keep it stagnant. This is in order to benefit himself and the wider community. However, this does not apply to agricultural produce for which zakaah should be paid after its harvest without waiting for the passage of a year, so long as the nisaab is reached, just as Allah ﷻ says:

﴿ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ... ﴾ [1]

"but pay the due thereof (its Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest...."

Types of Wealth That are Subject to Zakaah

Zakaah is obligatory upon the following types of wealth:

1. **Gold and Silver**: the nisaab for gold is 85 grams and the nisaab for silver is 595 grams. Whoever has owned this amount for one Hijri year, should pay 1/40th (i.e. 2.5%) of the wealth which is liable to zakaah. The same rule for gold and silver applies to any form of money or currency. So, if a person possesses money which has reached the nisaab for one Hijri year, then he must take out 2.5% of its value; he divides it into 40 and the result is the zakaah.

   For example: If the value reaches 10,000 riyaals, then this is divided by 40 as follows: $10{,}000 \div 40 = 250$ Therefore the amount of zakaah is 250 riyaals.
2. **Merchandise for trade**: These are assets which are intended to be used in trading and making profit. Any wealth that a person owns with the intention to sell is subjected to zakaah. This includes traded company shares.
3. **Livestock:** which includes camels, cows and sheep/goats.
4. **Things which are taken from the earth**: such as grains and fruit and agricultural produce.

Types of wealth that are subject to zakaah will be discussed in detail in Level 2, in shaa Allaah.

(1) Surah Al-An'am 6 : 141

Zakaat-ul-Fitr (The Zakaah of Breaking the Fast)

It is charity from food which a Muslim pays at the end of the blessed month of Ramadan. It was called zakaat-ul-fitr because of its connection to breaking the fast at the end of Ramadan. The wisdom behind it is that it purifies the fasting person from any bad behaviour or speech that may have decreased his reward or affected his fasts.

Abdullaah ibn Abbaas ﷺ narrated: *"The Messenger of Allah ﷺ made obligatory the zakaat-ul-fitr on the one who fasted (to purify him) from any bad speech and action and to provide food for the needy. It is accepted as zakaah if he pays it before the Eid salah and it is (only) sadaqah (charity) if he pays it after the Eid salah."* [1]

This hadeeth makes it clear that this is obligatory upon every Muslim whether young or old, male or female, if they have food surplus to their need on the day of Eid only. It is (even) obligatory on any new born baby or anyone who has accepted Islam after the sun has set on the last day of the month of Ramadan. It is preferable to pay zakaat-ul-fitr on the unborn child but this is not obligatory.

When should zakaat-ul-fitr be paid?

It must be paid before the Eid salah but paying it one or two days before the end of Ramadan is also permissible. The Prophet ﷺ said: *"It is accepted as zakaah if he pays it before the Eid salah and it is (only) sadaqah (charity) if he pays it after the Eid salah."* [2]

The quantity to be given as zakaat-ul-fitr

The Prophet ﷺ set zakaat-ul-fitr as one "***saa3***" of food because of the hadeeth of Abdullaah Ibn Umar ﷺ who said: *"The Messenger of Allah ﷺ made obligatory the payment of one saa3 of dates or one saa3 of barley as zakaat-ul-fitr on the slave and free person, male and female, young and old, from the Muslims, and he ordered that it be paid before the people go out to offer the Eid salah."* [3]

What is obligatory is one saa3 of any type of non-perishable food that can be measured by the saa3 as per the saa3 of the Prophet ﷺ. And a saa3 is a measure equal to four times the amount that may be held in the two cupped hands of a man of average build.

If a Muslim gives away one saa3 of rice or any other foodstuffs commonly consumed in his town such as corn, wheat, etc., then it is sufficient even if they were not mentioned in the above hadeeth. And this is according to the more correct view of the scholars about this matter. However, it is not permissible to give the monetary value of zakaat-ul-fitr (rather than food) according to the most correct view of the scholars, for the reason that the hadeeth limited the giving of zakat-ul-fitr to food and not money. And it is given from the food of the people of that city, such as rice, wheat or corn, etc.

(1) Abu Dawood and Ibn Majah
(2) Abu Dawood and Ibn Majah
(3) Bukhari

Written Exercises

Q1. Complete the following:

A. The nisaab of gold is: ..... and the nisaab of silver is: .....

B. The zakaat-ul-fitr is obligatory on: .....

.....

C. The amount to give for zakaat-ul-fitr is: .....

and it is obligatory to pay it before: .....

and it is permissible to pay it: .....

D. The ruling of paying zakaat-ul-fitr for the unborn child is that it is:

.....

Q2: What are the preconditions for the zakaah being obligatory?

1. .....
2. .....
3. .....
4. .....
5. .....

Q3: Mention the types of wealth which it is obligatory to pay zakaah on:

1. .....
2. .....
3. .....
4. .....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	حول	h̲owl (rhymes with bowl)	Lunar (Hijri) year
2	نقد	naqd	Money
3	ذهب	dha-hab	Gold
4	فضة	fid-d̲ah	Silver
5	صاع	s̲aa3	A unit of measurement equivalent to 4 times the volume held by two cupped hands.
6	مد	madd	A unit of measurement equivalent to the volume held by two cupped hands .
7	مسكين	mis-keen	Poor person
8	فقير	fa-qeer	Extremely poor person
9	فطر	fiṯr	Not fasting
10	طعام	ṯa-3aam	Food

"O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)." (1)

Unit on Sawm
(Fasting)

(1) Surah Al-Baqarah 2 : 183

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Lesson 1

Sawm / Fasting

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of Sawm (fasting).
- Remember the rulings of fasting in Ramadan.
- Know the virtue of fasting.
- Explain the wisdom behind fasting.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Review the Outline of the Curriculum in the introduction of the book

Concurrent learning:

- Unit on Tahaarah (Purification)

The Meaning of Sawm (Fasting)

In the linguistic sense, "Sawm" means holding back, and it is derived from the verb "saama" which means to restrain oneself.

In the technical sense (or Islamic perspective), it is worshipping Allah ﷻ by restraining oneself from food and drink, marital relations, and anything that breaks the fast from dawn until the sun has disappeared.

Fasting in Ramadan

Fasting Ramadan is the fourth pillar of Islam, and Ramadan is the ninth month of the Hijri Calendar. The Hijri calendar is based upon observing the moon, and for this reason the month of Ramadan moves to different seasons in the year. In some years therefore, Ramadan is in winter and in other years it is in summer and so on. Correspondingly, the blessed month of Ramadan can be either twenty-nine or thirty days because the lunar month depends on the sighting of the crescent moon which varies from month to month.

When Does Ramadan Begin and When Does it End?

The month of Ramadan begins upon sighting the new moon at the end of the month of Shabaan. This is as Allah ﷻ says:

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾ [1]

"So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month."

Ramadan is the ninth month of the Hijri calendar. Arabic months are lunar months so a month may be either 29 or 30 days and each month begins by the sighting of the new moon. Therefore, we begin the fasting of the month of Ramadan upon sighting the new moon. And if the new moon for the month of Ramadan is not seen by the end of the 29th day of Shabaan, then we complete 30 days (of Shabaan) and we begin fasting after that.

The evidence for this from the Sunnah is that which Abdullah ibn Umar ﷺ narrated from the Prophet ﷺ that he mentioned Ramadan and he said: *"Do not start fasting until you see the crescent moon and do not break your fasts until you see it. And if you do not see it then estimate to the best of your ability."* [2]

It is not allowed to start fasting early by one or two days out of precaution because the Prophet ﷺ prohibited that as mentioned in the hadeeth of Abu Hurayrah ﷺ who said that the Prophet ﷺ said: *"Do not start fasting a day or two before Ramadan except in the case of a man who is used to fasting so let him fast it."* [3]

But if the last day of Shabaan is on a day which the Muslim is used to fast, e.g. Thursday or Monday, then there is nothing wrong with fasting on that day because he does not intend to fast that day out of caution for Ramadan.

(1) Surah Al-Baqarah 2 : 185
(2) Bukhari and Muslim
(3) Al-Bukhari (in suspended form), Ibn Khuzaimah, and the five collectors of hadith

On the other hand, the month of Ramadan ends when the next crescent moon of Shawwal is seen. Shawwal is the tenth month in the Hijri Calendar. On the twenty-ninth day of Ramadan, the crescent moon of the next month of Shawaal has to be seen, and whoever sees it must tell the authorities. However, the sighting of the crescent of Shawwal is only confirmed when two people see it, contrary to the beginning of the month that one trustworthy Muslim is sufficient.

Virtues of Fasting

Fasting is a tremendous act of worship and only Allah, the Most High, knows its reward. Abu Hurayrah ﷺ reported that the Prophet ﷺ said, *"Allah said: All the deeds of Adam's sons are for them, except fasting, which is for Me, and I will give the reward for it. Fasting is a shield from the fire and from committing sins. If one of you is fasting, he should avoid sexual relations and quarreling. If somebody should fight or quarrel with him, he should say "I am fasting". By the one is whose hand is Muhammad's soul, the unpleasant smell coming out of the mouth of the fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one when he breaks his fast, and the other when he meets his Lord due to his fasting."* [1]

The companion Sahl ﷺ reported that the Prophet ﷺ said, *"In Jannah there is a gate called Ar-Rayyaan which only people who used to fast will enter through on the Day of Resurrection. No one else will enter through it. It wll be called out, 'Where are the people who used to fast?' They will get up, and no one except them will enter through it. After their entry, the gate will be closed and nobody will enter through it."* [2]

The Wisdom in Fasting

The most important objective of fasting is to attain *taqwaa* (fearing Allah and obeying Him). This is due to Allah's saying, ﷻ:

﴿ يَاأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ [3]

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)."

The Muslim fasts to obey the command of Allah ﷻ. Whether he knows the wisdom behind this command or not, he still does what his Lord commanded him to do, and so it is with all other acts of worship.

However, this does not stop him from trying to find out the wisdom and benefits in these acts of worship because the commands of Allah ﷻ contain tremendous wisdom. Sometimes we may understand the wisdom in the commands and legislation, and sometimes we may not. Some of the wisdom behind certain rulings may have been hidden to previous generations and later become known to the succeeding generations – just as how the tremendous health benefits of fasting have become apparent with the advancements in medicine.

(1) Bukhari and Muslim
(2) Bukhari and Muslim
(3) Surah Al-Baqarah 2 : 183

Some of the wisdom behind fasting and its benefits are as follows:

1. Fasting teaches a person the principle of sincerity, because fasting is a secret act of worship that no one except Allah ﷻ knows. A person could eat and drink when he is alone, and no one would see him if he did that, but he refrains from doing that out of his sincerity and love for Allah ﷻ.
2. The fasting of a Muslim is a proof of how certain he is of Allah's ﷻ promise, and that he is confident of the great reward from Allah ﷻ for whoever obeys Him and adheres to His commands. So the Muslim leaves what his nafs (soul) desires, hoping for the reward that Allah ﷻ promised him.
3. It teaches the Muslim in a practical sense that Allah ﷻ is watching over him. No one sees the real fasting of a Muslim except Allah ﷻ, and that makes him conscious that Allah ﷻ is watching him in all of the affairs in his life.
4. It teaches the Muslim to be patient and how to be able to control his nafs (soul) and restrain it from *haraam* (prohibited) desires. Whoever can restrain himself from food and from drinking water, which are the two essential things to life, is also able to avoid other things that are not essential, like smoking.
5. The Muslim is taught sympathy and feeling for the suffering that other people go through. When the Muslim feels hunger and thirst, he remembers that millions of people encounter this too, those who cannot find food to eat. The Muslim learns the reality of their suffering, so he has compassion for them and rushes to help them. The Muslim also praises Allah ﷻ for those favours which He has given him but not given to others.
6. Fasting frees the Muslim from the power his habits have over him. His ability to free himself at specific times from the habits of eating, drinking and other things that he is used to do which invalidate the fast, increases his belief that he can leave any other habit. In this way, the Muslim does not become a prisoner to his habits.
7. It brings about Islamic brotherhood between the Muslims with its true meaning, because the Muslims fast and break their fasts at the same time.
8. It brings about the true meaning of taqwaa in the life of a Muslim, which is the ultimate objective of fasting. This is due to the saying of Allah ﷻ, ***"..that you may become righteous."*** [1]

(1) Surah Al-Baqarah 2 : 183

Written Exercises

Q1. Complete the following:

a. The meaning of *Sawm* in the language is: .....

and its technical meaning is: .....

.....

b. The start of the month of Ramadan is established with : .....

.....

and it ends when: .....

c. The objective behind fasting is to bring about: .....

.....

d. The month of Ramadan is the ..... month of the Hijri calendar.

Q2: Some of the wisdom behind fasting and its benefits include?

1. .....

.....

2. .....

.....

3. .....

.....

4. .....

.....

5. .....

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	صوم/صيام	sawm/si-yaam	Fasting
2	رمضان	Ra-ma-daan	Ramadan, the 9th month of the Islamic (Hijri) calendar.
3	افطار	If-taar	Breaking the fast
4	غروب	ghu-roob	Setting of the sun
5	هلال	Hi-laal	Crescent (new) moon
6	عيد	3eed	Eid – each of the two annual festivals in Islam.
7	شهر	sha-hr	Month
8	تقويم	taq-weem	Calendar
9	أحكام	ah-kaam	Rulings
10	إمساك	im-saak	Withholding

Lesson 2

The Rules of Fasting

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- List the preconditions of fasting.
- Explain the rulings of fasting.
- Know the correct timings of the fast.
- Remember the things that nullify a fast.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Tahaarah/Purification
- Unit on Sawm/Fasting Lesson 1

Preconditions of Fasting

Fasting Ramadan is obligatory upon every individual who fulfils the following conditions:

1. **That he is Muslim:** Fasting is an act of worship and acts of worship are only accepted from Muslims, so even if a non-Muslim fasts, it is not accepted.

2. **That he is someone upon whom the Islamic duties are obligatory:** That is someone who is above the age of puberty and who is sane. Fasting is not obligatory on young children and has not reached the age of puberty but it is recommended to get them used to fasting. If a child who has reached the age of discernment fasts, then his fast is correct. The one who is sane is someone who has not lost his intellect due to madness or senility. Therefore, the fasting of a person with unsound mind/insane will not be correct because he does not have the ability to make the intention to fast.

3. **Ability to fast:** That is the ability to fast without harming his health or life. So whoever is incapable of fasting due to his old age or because of a long term illness for which there is no realistic prospect of cure, then it is permissible for him not to fast. However, he is required to feed a poor person for every day of Ramadan he does not fast. From Abdullah ibn Abbaas ﷺ who said: *"The old man has been given a concession such that he does not have to fast and instead feeds a poor person every day and he does not have to make the fast up."* [1]

4. **That he is a resident (not a traveller):** The traveller does not have to fast, so long as his travel is not a haraam journey, but he has to make up the fasts he missed from Ramadan when he returns to his town.

5. **That the person is free from matters which would make their fast null and void:** What is meant by that are the things that prevent the fasting, such as menstruation and postnatal bleeding in the case of women. A woman is not allowed to fast in such circumstances and has to make up the fasts that she missed during Ramadan later on when she becomes pure or her bleeding stops.

The above-mentioned preconditions are necessary to make the fasting obligatory. Hence, whoever is deficient of any of these preconditions does not have to fast. Moreover, there is another important requirement for the correctness of a fast and that is the intention. The fasting is invalid/not correct when one does not make the intention for an obligatory fast – such as the fasting during the month of Ramadan or making up the missed obligatory fasts – the night before the day he plans to fast. This is shown in the hadeeth of Hafsa, Mother of the Believers ﷺ, that the Prophet ﷺ said: *"Whoever does not make the intention (at night) before fajr to fast, then there is no fast for him."* [2]

As for the supererogatory (optional fasts), it is not mandatory to make the intention the night beforehand in order for the fast to be correct. It is sufficient to make the intention to fast before dhuhr (of the day he is fasting) as long as he does not do anything that may break his fast. The proof for that is from what Aaishah ﷺ who said: *One day the Prophet ﷺ entered upon us and he said, 'Do you have anything (to eat)?' We said, 'No.' He said, 'Then I am fasting.' Then he came to us another day so we said, "We were given hais (a dish made of dates) as a gift.' So he said, 'Show it to me for I had begun the day fasting.' Then he ate."* [3]

(1) Narrated by Ad-Daraqutni and Al-Haakim and they declared it saheeh (authentic)
(2) Narrated by the five collectors of hadith
(3) Narrated by Muslim

The Ruling of Fasting Ramadan

Fasting in the month of Ramadan is obligatory upon every Muslim who is over the age of puberty and who is sane. The proof for that is the saying of Allah ﷻ:

﴿ يَاأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ [1]

"O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)."

And His saying ﷻ:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾ [2]

"The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month."

And the proof from the Sunnah is what is narrated by Abdullah bin Umar Ibn Al-Khattab from his father ﷺ that he said: I heard the Messenger of Allah ﷺ say: *"Islam is built upon five matters: the testification that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, the establishment of the salaah, the giving of zakaat, the fasting of Ramadan and doing Hajj to the House (the Kabah)."* [3]

The traveller and the ill person are allowed to break their fast, as well as the pregnant woman if she fears for herself or her unborn child. The same rule applies for the breastfeeding woman if she fears for the child that she is breastfeeding. The one who does not fast because of a valid excuse must make up the Ramadan fasts that they missed. This will be explained further in the next level, in shaa Allah.

The Times of Fasting

The fast begins from the time of fajr salah and ends with the starting time for maghrib salah. The one who is fasting should refrain from eating, drinking and doing anything that breaks his fast during the day. The proof for that from the Qur'an is the statement of Allah ﷻ:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ﴾ [4]

"and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall."

And the proof from the Sunnah is what is reported from Umar ﷺ who said that the Messenger of Allah ﷺ said: *"If the night approaches, and the day retreats and the sun disappears then the fasting person should break his fast."* [5]

(1) Surah Al-Baqarah 2:183
(2) Surah Al-Baqarah 2:185
(3) Narrated by Bukhari and Muslim
(4) Surah Al-Baqarah 2:187
(5) Narrated by Bukhari and Muslim

The Things Which Invalidate the Fast

The one who is fasting has to stay away from anything that will nullify his fast such as:

1. Eating, drinking, and taking anything that gives nutritional value to the body such as injections of nutrients and glucose. Whoever is aware of these prohibitions but still does intentionally whilst fasting has broken his fast and must make up for it. On the other hand, whoever eats or drinks out of forgetfulness must continue his fast with no expiation required.
2. Vomiting intentionally.
3. Menstruation and postnatal bleeding.
4. Having sexual intercourse during the daytime in Ramadan.
5. Masturbation, which is emitting *maniy* (sperm) intentionally. As for the one who has a wet dream whilst sleeping or emits it unintentionally, then that has no effect on his fast.
6. Cupping or donating blood.

The Things Which do not Invalidate the Fast

1. Eating or drinking out of forgetfulness does not invalidate the fast. It was narrated by Abu Hurayrah ﷺ that The Messenger of Allah ﷺ said: *"Whoever forgets that he is fasting and eats or drinks, then let him complete his fast for it was only Allah who fed him and gave him something to drink."* [1]

   Al-Haakim reports it as: *"Whoever does something to break his fast in Ramadan out of forgetfulness, then he does not have to make it up or give an expiation."* [2]

2. If Fajr comes and the time of fasts starts while he is junub (in a state of impurity after sexual activity), then his fast is still correct but he must perform ghusl in order to pray. This is according to the hadeeth of Aaishah and Umm Salamah ﷺ, "That the Prophet of Allah ﷺ used to wake up in the morning whilst being junub because of sexual intercourse, then he used to do ghusl and fast." Muslim added in the hadeeth of Umm Salamah ﷺ "and he didn't make (the fast) up (later)". [3]
3. Whoever vomits unintentionally, then his fast is correct according to the hadeeth of Abu Hurayrah ﷺ who said: The Messenger of Allah ﷺ: *"Whoever is overcome by vomiting, then he does not have to make (the fast) up, but whoever vomits intentionally, then he has to make it up."* [4]
4. Using scents and perfumes except those that have smoke and particles which may enter the body when inhaled such as bukhoor.
5. Tasting the food for the one who is preparing and cooking, while being cautious not to swallow it and reach the stomach.
6. Using a miswak or a toothbrush at any time during the day of the fast. However, it is not advised to use toothpaste due to the possibility of it being swallowed.
7. Swallowing saliva, wetting the lips with water, or washing to cool down.
8. Taking a small amount of blood for a medical test.

(1) Bukhari and Muslim
(2) Al-Hakim
(3) Bukhari and Muslim
(4) Narrated by the five collectors of hadith

Written Exercises

Q1. Complete the following:

a) The person who eats or drinks forgetfully then his fast is: .....
and he must: .....

b) The injection which ..... does not invalidate the fast, but the injection which ..... nullifies the fast.

c) Blood donation ..... the fast, but taking a small amount of blood for a blood test ..... the fast.

d) Anyone who breaks his fast due to illness or travel should: .....
.....

e) Whoever is unable to carry out the fasting of Ramadan due to old age or a long-term illness with no cure should: .....
.....

f) It is not permissible for ..... to fast Ramadan and instead she should .....

Q2: What are the preconditions for fasting to be obligatory on someone?

1. .....
2. .....
3. .....
4. .....
5. .....

Q3: Mention five that invalidate the fast:

1. .....
2. .....
3. .....
4. .....
5. .....

Q4: What is the ruling of fasting Ramadan?

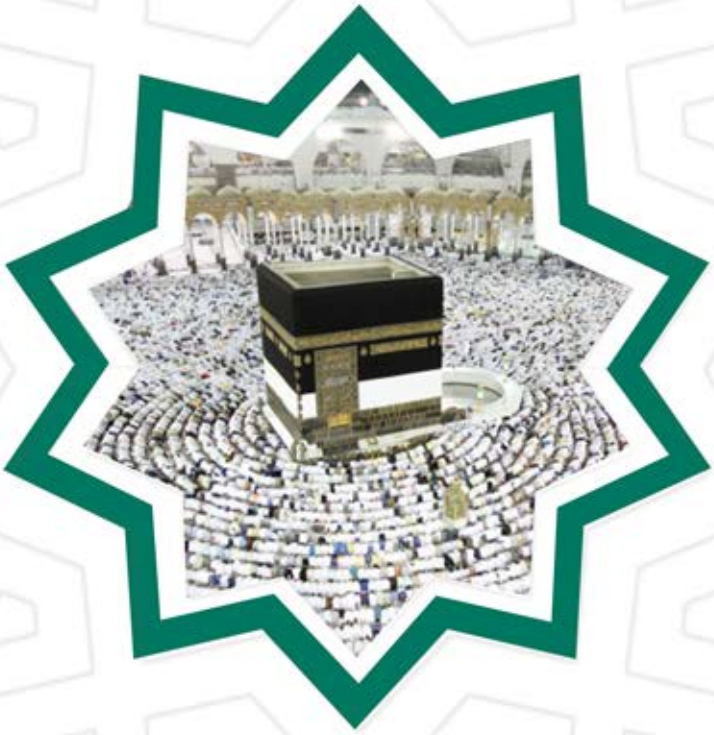
.....
.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	أكل	akl	Eating
2	شرب	shurb	Drinking
3	مكلف	mu-kal-laf	Preson who must carry out the Islamic duties.
4	مسافر	mu-saa-fir	Traveller
5	مقيم	mu-qeem	Resident (i.e. someone who is not a traveller).
6	قادر	qaa-dir	Able
7	مفطر	muf-ṭir	Person who is not fasting
8	قيء	qay'	Vomiting
9	حجامة	ḥi-jaa-mah	Cupping
10	جماع	ji-maa3	Sexual relations

"And proclaim to mankind the Hajj (pilgrimage)."(1)

Unit on
Hajj (Pilgrimage) and Umrah



(1) Surah Al-Hajj 22 : 27

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Lesson 1

Hajj and Umrah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of Hajj and Umrah.
- Believe in the virtue of Hajj and Umrah.
- Know the ruling of Hajj and Umrah.
- Remember the preconditions of Hajj and Umrah.
- Remember the meeqaat related to time.
- List the meeqaat related to place.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Tahaarah (Purification)
- Unit on Salah (Prayer)
- Unit on Adhkaarus-Salah (Words of Remembrance in the Prayer)

Hajj (Pilgrimage)

Hajj is the fifth pillar of Islam. It is the trip of a lifetime, which every Muslim who is able must do at least once in his/her life. Allah, the Perfect and Most High, commanded His prophet and His especially beloved friend, Prophet Ibrahim and his son Ismael عليهما السلام to build the Kabah. Allah ﷻ said:

﴿ وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴾ (1)

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah), and We commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer)."

Then Allah commanded Ibrahim عليه السلام to call people to visit the Sacred House of Allah. Allah ﷻ said:

﴿ وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ, وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴾ (2)

"And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [La ilaha ill-Allah (none has the right to be worshipped but Allah Islamic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.);" And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj)."

The rites of Hajj take place on specified dates starting from the 8th of Dhul-Hijjah and ending on the 13th day of the same month. As for Umrah, it can be performed on any day of the year. The details and rulings of Hajj and Umrah will be discussed in this unit, by the permission of Allah ﷻ.

(1) Surah Al-Baqarah 2: 125
(2) Surah Al-Hajj 22 : 26-27

The Definition of Hajj and Umrah

The meaning of Hajj in the Arabic language is to intend (something).

The meaning in the Islamic perspective is to worship Allah ﷻ by performing specific rites according to the Sunnah of the Prophet ﷺ.

The linguistic meaning of Umrah in the Arabic language is to visit.

The meaning in the Islamic perspective is worshipping Allah ﷻ by performing the tawaaf (walking around or 'circumambulating' the Kabah) and saaee (walking between Safaa and Marwah), and trimming the hair or shaving the head.

Virtues of Hajj and Umrah

There are many hadeeth and narrations which explain the importance of Hajj and its status and merits in Islam. Some of the merits of Hajj and Umrah are the following:

1. The reward of a Hajj which is accepted by Allah is Paradise. The Messenger of Allah ﷺ said: *"From one Umrah to the next wipes away whatever sins occur between the two of them. And an accepted Hajj has no reward other than Paradise."* (1)

2. Erases sins and misdeeds. The Messenger of Allah ﷺ said: *"Whoever performs Hajj to this House and does not utter any obscene speech or do any evil deed, will go back (free of sin) as on the day his mother gave birth to him."* (2)

3. Hajj is the best deed after having eemaan (true faith) and jihaad (striving in His cause). The Prophet ﷺ was asked, *"Which deed is best?" He (ﷺ) said, "To believe in Allah and His Messenger." He was asked, "Then which?" He (ﷺ) said, "To participate in Jihad in Allah's Cause." He was asked, "Then which?" He (ﷺ) said, "To perform an accepted Hajj (Mabrur)."* (3)

The Rulings of Hajj and Umrah

Hajj is the fifth pillar of Islam. It is an obligation on every mature, sane, free and able Muslim at least once in their lifetime. Umrah is likewise obligatory once in a lifetime, like Hajj.

(1) Narrated by Bukhari and Muslim
(2) Narrated by Bukhari and Muslim
(3) Narrated by Bukhari and Muslim

The Preconditions for Hajj Being Obligatory

1. Islam – It is not accepted from a non-Muslim, similar to all other acts of worship.
2. Maturity – It is not obligatory on a child. The Hajj of a child is valid but it does not count as having fulfilled his obligatory Hajj. Thus, when he becomes an adult he must still perform Hajj.
3. Being of sound mind – A person who is insane has the Pen lifted from him – meaning he is not accountable for any of his deeds.
4. Being free.
5. Ability – He is able to perform Hajj both physically and financially.
6. Women must be accompanied by a mahram (male guardian). If she does not have a Mahram available then she is not obliged to perform Hajj because she is not allowed to travel, whether for Hajj or any other purpose without a mahram. The Prophet ﷺ said:

   "A woman must not travel without a mahram, and no man may enter upon her unless her mahram is present." [1]

   It was narrated in the two most authentic books of hadeeth (Al-Bukhari and Muslim) that *a man said to the Prophet ﷺ 'My wife has set out for Hajj, and I am enlisted to fight in a military expedition', so he said, "Go and perform Hajj with her."* [2]

When is it obligatory for a Muslim to perform Hajj

A Muslim should hasten to perform his obligatory Hajj as soon as he meets all the abovementioned preconditions to frees himself from this responsibility and respond to Allah's command when He ﷻ said:

﴿ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾ [3]

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)."

Abdullaah ibn Abbaas رضي الله عنهما reported that the Prophet ﷺ said, *"Hasten to perform Hajj - meaning the obligatory Hajj - as each of you do not know what might happen to you (in the future)."* [4]

Performing Hajj or Umrah on behalf of someone else

Hajj and Umrah should be performed on behalf of:

1. Someone who is able to afford it financially but does not have the physical ability due to old age or long-term illness which he will not recover from or illness with no cure. This is shown by what was narrated from Abdullaah ibn Abbaas رضي الله عنهما who said: *A woman from Khath'am said: 'O Messenger of Allah ﷺ Allah's making Hajj obligatory has come upon my father when he is a very old man who is unable to sit on a riding animal, so should I perform Hajj on his behalf?' He ﷺ said: "Perform Hajj on his behalf."* [5]

2. Someone who died and did not perform Hajj out of negligence despite having both physical and financial ability.

(1) Narrated by Ahmad with saheeh chain of narrators
(2) Narrated by Bukhari and Muslim
(3) Surah Ali Imran 3 : 97
(4) Narrated by Ahmad
(5) Narrated by Bukhari and Muslim

The Meeqaat

Hajj and Umrah are linked to meeqaat (designated places or times). A person who intends to do Hajj or Umrah must know about them and adhere to them. An explanation of them are as follows:

1. **Meeqaat related to times** – These are the times during which it is legislated for the Muslim to enter ihraam and perform Hajj and Umrah. The months of Hajj are Shawwal, Dhul-Qadah and Dhul-Hijjah (the 10th, 11th, and 12th months of the Islamic calendar). However, Umrah may be performed at any time of the year because there is no fixed time for it.

2. **Meeqaat related to places** – These refer to those locations which should not be crossed without being in the state of ihraam for whoever intends to perform Hajj or Umrah. And Allah has designated the following places as meeqaat:

    1. Dhul-Hulayfah: is the meeqaat for the people of Madinah and for all those come from that direction. This place is now known as Abyar Ali.
    2. Al-Juhfah: is the meeqaat for the people of the Levant (Syria, Jordan, Lebanon and Palestine), Egypt and Morocco. There is now a large mosque there that can be reached via the Hijrah Road and the coastal road. It is parallel to the city of Rabigh.
    3. Yalamlam: is the meeqaat for the people of Yemen and for all those who come from direction of Yemen. It is now known As-Sadiah village.
    4. Qarn Al-Manaazil: is the meeqaat for the people of Najd. It is now known as As-Sail Al-Kabeer located between Taif and Makkah.
    5. Dhaat Irq: is the meeqaat for those who come from the East.

Anyone who intends to perform Hajj or Umrah is not allowed to cross the meeqaat without his being in the state of ihraam. For anyone who lives within the boundaries of these locations, his meeqaat is where he is, and he can assume ihraam from his place of residence.

The residents of Makkah start ihraam for Hajj from their houses but for Umrah, they have to go outside the boundaries of Haram in any direction, whether from the Mosque of the Mother of the Believers, Aaishah ﵂ in Taneem, Jaraaneh or Hudaybiyyah (Shumaisy).

Written Exercises

Q1. Complete the following:

a) The meaning of Umrah in the Arabic language is: .....

b) The meaning of Umrah in the Islamic perspective is: .....

.....

c) The meaning of Hajj in the Arabic language is: .....

d) The meaning of Hajj in the Islamic perspective is: .....

.....

e) Dhul-Hulayfah is the meeqaat of .....
and nowadays it is called the area of .....

f) The meeqaat of the people of the Levant, Egypt and Morocco is .....
which is parallel to the city of .....

g) Yalamlam is the meeqaat of .....
and nowadays it is known by the name of ..... village.

h) The meeqaat of the people of Najd is .....
and which is called ..... nowadays.

i) Dhaat Irq is the meeqaat of the people of .....

Q2. What is the ruling of Hajj? .....

.....

Q3. What are the preconditions for the Hajj to be obligatory?

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....

Q4. What is meant by the meeqaat? .....

.....

.....

Key Words and Technical Terms Used in the Lesson

No	Word	Transliteration	Translation
1	ميقات	mee-qaat	Designated places or times
2	الحرم	al-ḥa-ram	The sacred precincts within which are Makkah and Madeenah.
3	مقام	ma-qaam	Standing place
4	مناسك	ma-naa-sik	Rites and rituals
5	طواف	ṭa-waaf	Circumambulation (of the Kabah)
6	سعي	sa-3ee	The walking/running between the two mountains of Safaa and Marwah 7 times.
7	الصفا	aṣ-ṣa-faa	Safaa, a small mountain near the Kabah.
8	المروة	al-mar-wah	Marwah, a small mountain near the Kabah.
9	زيارة	zi-yaa-rah	Visiting
10	محظور	maḥ-dhoor	Forbidden

Lesson 2

A Description of Hajj and Umrah

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Perform the rites of Umrah in the correct way.
- Remember the prohibitions of *ihraam*.
- Perform the rites of Hajj in the correct way.
- Compare and contrast the three types of Hajj.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Hajj and Umrah Lesson 1
- Unit on Tahaarah (Purification)
- Unit on Salah (Prayer)
- Unit on Adhkaarus-Salah (Words of Remembrance in the Prayer)

Description of Umrah

Umrah is an act of worship for Allah, the Most High, by visiting the Sacred House. It is permissible to perform Umrah at any time of the year. Performing Umrah in the month of Ramadan has the most tremendous virtue in accordance with the saying of the Prophet ﷺ, *"Umrah in Ramadan is equivalent to a Hajj."*[1] i.e. it carries the same reward as a Hajj.

If a Muslim intends to perform Umrah, he should begin by entering in the state of ihraam before he reaches the meeqaat, then perform tawaf (circumambulation of the Kabah) and sa'ee between Safa and Marwah, and shave or shorten his hair afterwards.

The following are the explanations of these rites of Umrah

1. ***Ihraam***: This is the first pillar of Hajj and Umrah. Ihraam refers to making the intention to enter into the rites (of Hajj or Umrah), and it is not the actual clothing that a person wears (when going into ihraam). Upon entering the state of ihraam, a Muslim should be cautious not to do the following:

    a. Men are not allowed to wear sewn garments. This means any clothing which are stitched to fit the limbs and the body such as shirts, trousers and thawb (ankle-length robe of Arabic clothing). The man in ihraam should wear a lower and upper piece of clothing, both unstitched and preferably white in color. As for the woman, she can wear whatever clothing she likes but she may not cover her face with a face veil (niqab) nor wear gloves on both hands. She may only cover her face and hands when non-related men are present.

    b. Use of perfume. He must not apply nor touch anything perfumed after entering into the state of ihraam.

    c. Sexual intercourse and foreplay.

    d. Cutting nails or hair.

    e. Covering the head or face, for men. As for the woman, then she can only cover her face and hands when there are non-related men around her.

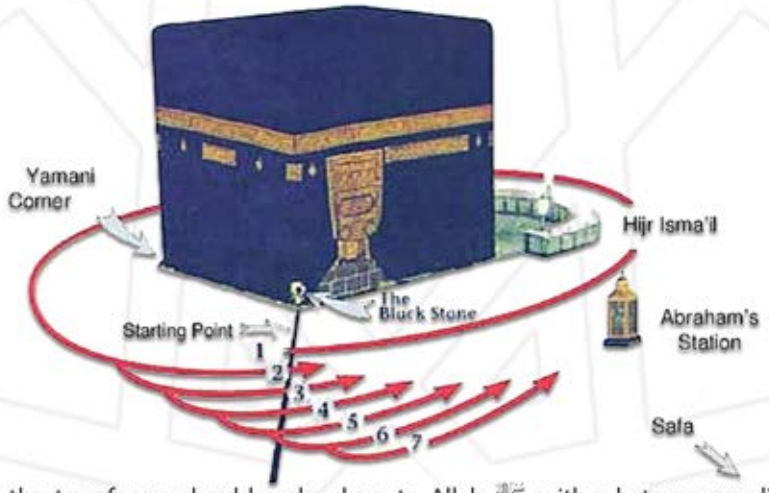
    f. Making a marriage agreement (*nikaah*) – one cannot make a marriage agreement for himself nor for someone else.

    g. To hunt or to help anyone hunting land animal.

    It is recommended for a person who will perform Umrah to do ghusl, perfume himself, trim his nails and put on the garments of ihraam beforehand. Then he should enter into the state of ihraam by intending to start Umrah and say: ***"Labbaik Allahumma 'Umratan"*** (Here I am O Allah, for Umrah), and continue to say the talbiyah until he sees the Kabah and begins the tawaf (circumambulation) around it.

2. ***Tawaf***: Circumambulating (walking around) the Kabah with seven circuits. Each circuit starts and ends in front of the Black Stone. When one reaches the point in front of the Black Stone, one should say "***Allahu akbar***" and kiss it if there is no excessive crowding. If it is not possible to reach it, then he should raise his right hand towards it every time he passes in line with it.

(1) Narrated by Muslim



During the tawaf, one should make duaa to Allah ﷻ with whatever supplication he wishes, and he says the tasbeeh (saying *"**Subhan Allah**"*, glory be to Allah), tahleel (saying *"**laa ilaaha illal-laah**"*, there is no deity worthy of worship except Allah) and remember Allah ﷻ with whatever words he wishes. There are no specific words of remembrance to be said while performing tawaf nor for each particular circuit. However, there is a dhikr reported from Allah's Messenger ﷺ which is:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ [1]

"Our Lord, give us that which is good in this world and that which is good in the Hereafter, and protect us from the punishment of the Fire."

This supplication is repeated only between the Yemeni Corner and the Black Stone.

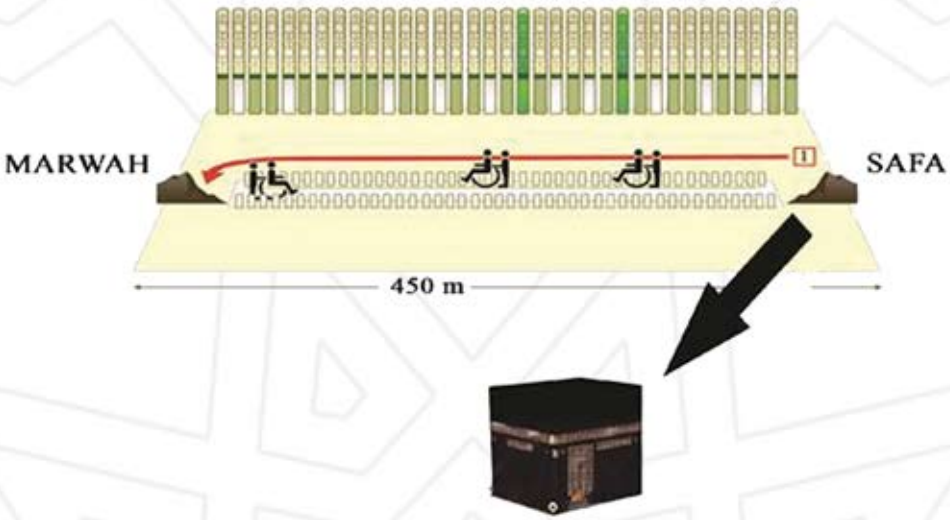
While performing tawaf, men should uncover their right shoulder and be in a state of purification (wudoo). After finishing tawaf, one prays two rak'ah (units) behind Maqam Ibrahim (the standing place of Abraham). However, if there is overcrowding one may pray anywhere in the masjid.

3. ***Sa'ee***: Upon finishing tawaf, proceed to Safa and while approaching it recite this aayah:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾ [2]

"Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower."

(1) Agreed upon
(2) Surah Al-Baqarah 2 : 158



Face the qiblah upon reaching Safa. Raise your hands similar to how you would make duaa, say "***Allahu akbar***" three times and say the following duaa:

> ***"Laa ilaaha illal-laahu wahdahu laa shareeka lah,***
> ***lahul-Mulku wa lahul-Hamd, wa huwa 3ala kulli shay-in qadeer,***
> ***La ilaaha illal-laahu wahdah, anjaza wa3dah, wa nasara 3abdah,***
> ***wa hazamal-ahzaba wahdah".***
>
> ***"None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He has power over all things. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the confederates."***

Then ask Allah for whatever of the goodness of this world and the Hereafter. Repeat the takbeer ("***Allahu akbar***") and the above dhikr (Words of Remembrance of Allah) three times, making supplications in between each time.

Then proceeds to Marwah which is in opposite direction. Men (only) should walk briskly while under the green lights, and one may supplicate to Allah ﷻ for whatever he wishes, as there is no specific duaa for each particular circuit.

The first lap is completed upon reaching Marwah. Return from Marwah to Safa and this is counted as the second lap. Repeat this for seven laps between Safa and Marwah. The sa'ee starts at Safa and finishes at Marwah.

4. **Shaving**: After finishing sa'ee, shave or trim the hair. Shaving is better than trimming. As for the woman, she should trim the end of her hair by the length of a fingertip. By shaving or trimming the hair, the person can come out of ihraam and his Umrah is complete.

Description of Hajj

Hajj is obligatory on every adult, sane Muslim who is able to do it and it must be performed at least once in a lifetime. Voluntarily performing it more than once is highly recommended. As discussed previously, the Islamic months of Hajj are: Shawwal, Dhul-Qadah and Dhul-Hijjah.

There are three types of Hajj:

Ifraad • Tamattu' • Qiraan

The detailed explanation of each are as folows:

1. **Hajj Ifraad (Hajj without Umrah)**- This is to intend to perform Hajj only. The sequence of rites is as follows:

- The person should enter the state of ihraam with the intention of performing Hajj only. When entering ihraam one says "***labbayka hajjan***" (I am here to perform Hajj). The meaning of ihraam and its restrictions has already been discussed previously. He then continues to repeat the talbiyah saying:

> *"Labbayk-Allahumma labbayk,*
> *Labbayka laa shareeka laka labbayk.*
> *innal-hamda, wan-ni3mata, laka wal-mulk, la shareeka lak."*
>
> ***"Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty. You have no partner"***

He does not stop the talbiyah until he throws the first pebble at the Jamrah Al-Aqabah on the Day of Sacrifice, at which point he switches to making takbeer (saying "*Allahu Akbar*"). He should also strive to make duaa (supplication) and to recite words of Remembrance of Allah ﷻ throughout his Hajj journey.

- **Tawaf Al-Qudoom (Circumambulation of arrival):** This is a Sunnah (recommended action). Upon arriving at Masjid Al-Haram (the Grand Mosque in Makkah) one performs Tawaf Al-Qudoom, going around the Kabah seven times, as previously explained in the description of Umrah. Then he prays two rak'ah (units) as the Sunnah of tawaf.

- **Sa'ee of Hajj:** This is the walking between Safa and Marwah in the same manner as explained previously in the description of Umrah. However, after sa'ee one should remain in the state of ihraam and should neither shave nor trim the hair. This sa'ee is one of the pillars of Hajj which is a must. The person performing Hajj Ifraad may perform this along with Tawaf Al-Qudoom or may delay it until the time of Tawaf Al-Ifadah.

- **The Day of Tarwiyah:** It is the 8th day of the month of Dhul-Hijjah. On this day the pilgrim sets out towards Mina where he prays dhuhr, 3asr, maghrib and 3isha followed by fajr on the 9th. Dhuhr, 3asr and 3isha are shortened (to two rak'ah each) and offered on its prescribed time without combining them.

- **The Day of Arafah:** It is the 9th day of the month of Dhul-Hijjah. On this day, the pilgrim moves from Mina to Arafah after praying fajr in Mina. One should be sure to be inside Arafah. One prays dhuhr and 3asr combined and shortened, then spends the rest of the day supplicating and reciting words of Remembrance of Allah ﷻ until the sun has set.

Note that one may stay anywhere within the whole area of Arafah. There is no need to go to or climb the Mountain of Arafah as the Prophet ﷺ said, *"I stayed here, and all of Arafah is a place for staying in."* [1]

- **Muzdalifah:** After the sun has set on the Day of Arafah the pilgrim leaves for Muzdalifah – an area between Mina and Arafah. He prays maghrib and 3ishaa there, combining them and shortening 3ishaa (to two rak'ah). Then he sleeps until fajr (dawn salah). After waking, he prays fajr and he continues remembering Allah ﷻ and supplicating to Him until just before sunrise when he proceeds to Mina. This applies to the able-bodied. The disabled, weak, and sick and those accompanying them are permitted to leave Muzdalifah for Mina after two thirds of the night have passed.

- **Day of Sacrifice (Yawm An-Nahr):** It is the 10th of Dhul Hijjah. It is the day of Al-Hajj Al-Akbar (the greatest day of Hajj) and the one of the most tremendous days in the sight of Allah ﷻ. On this day the pilgrim arrives back at Mina from Muzdalifah having spent the night there and having prayed fajr. He does the following actions:

  1. **Ramy Jamarat Al-Aqaba (Stoning the large pillar/wall):** Upon arriving at Mina from Muzdalifah, he pelts only the large jamarah using seven stones smaller than the size of the tip of the index finger while saying "Allahu akbar" with every pebble he throws.

  2. **Shaving or trimming:** After he stones the jamarah, he shaves his head or trims his hair. However, shaving is better and greater in reward. After shaving, he comes out of the first stage of ihraam, which means that all the restrictions of ihraam such as wearing stitched clothes, using perfume and clipping nails are lifted. However, sexual intercourse and anything leading to it remains prohibited until he performs Tawaf Al-Ifadah.

  3. **Tawaf Al-Ifadah:** After shaving or trimming his hair, he takes a bath, wears his normal clothes, uses perfume and then proceeds to the Haram (The Sacred Mosque) where he circumambulates the Kabah seven times, if that is easy for him. If that is difficult, then he may delay this. This is called Tawaf Al-Ifadah. He then returns to Mina again and remains there for the Days of Tashreeq.

- **The Days of Tashreeq:** These are the 11th, 12th and 13th days of the month of Dhul-Hijjah. During these days, the pilgrim spends the nights in Mina and he shortens the dhuhr, 3asr and isha prayers without combining them. He stones the three jamaraat on the 11th, 12th and 13th days after the adhaan of dhuhr. Then he leaves Mina for Makkah to perform Tawaf Al-Wada (the farewell circumambulation).

- ***Tawaf Al-Wada (farewell circumambulation)*:** Upon reaching Makkah from Mina, one performs Tawaf Al-Wada and then departs for his country. If he remains in Makkah, then he performs the tawaf at the time of his departure, even if he remains there for a number of days. The manner of performing Tawaf Al-Wada is the same as explained previously when describing Umrah, except that the pilgrim has, by now, left the state of ihraam and he is wearing his normal clothes.

And with this, he has completed his Hajj. There are many details which are normally clarified for the pilgrim at the time. If any issue of the religion is unclear to the Muslim, then he should ask the people of knowledge so that he may worship his Lord upon clear knowledge.

(1) Sunan Abu Dawod

2. **Hajj Qiraan (Hajj combined with Umrah)** - This is the second of the types of Hajj and it differs from Hajj Ifraad in the following:

   a. The intention is made to perform Umrah and Hajj together.

   b. A sheep is slaughtered on the Day of Sacrifice after stoning the Jamaratul-Aqabah, or the pilgrim can delay this until the 13th day. Its meat should be distributed to the poor inhabitants in the area of Haram; and it is recommended for the pilgrim to eat from it, if that is possible. This (sacrifice) is called al-hady.

3. **Hajj Tamattu (Umrah and then Hajj, separated from it)** - This differs from Hajj Ifraad and Hajj Qiraan in the following:

   a. The pilgrim doing Tamattu enters the state of ihraam for Umrah during the months of Hajj and he makes the intention to perform Hajj in the same year.

   b. When he enters the state of ihraam intending to perform Umrah and arrive in Makkah, he completes his Umrah as was described earlier. Upon completing sa'ee, he should trim his hair but not shave it, and he should come out of his state of ihraam.

   c. On the 8th day of Dhul-Hijjah, the pilgrim doing Tamattu enters into the state of ihraam for Hajj from the place where he is staying and completes all the rituals of Hajj as was previously described.

   d. The slaughtering of the sheep on the Day of Nahr after the throwing of Jamaratul-Aqabah, and the slaughter may be delayed until the 13th of Dhul-Hijjah.

The differences between Tamattu and Qiraan are:

   a. Those who perform either Tamattu or Qiraan should make a hady (ritual sacrifice of an animal) within Makkah and distribute it amongst the poor of the area of the Haram.

   b. The one performing Qiraan does not come out of the state of ihraam until he has completely finished all the rituals of Hajj whereas the one who performs Tamattu comes out of the state of ihraam after he completes the Umrah. He puts on the ihraam garments and then goes into the state of ihraam for Hajj a second time.

   c. The one who performs Tamattu should perform two sa'ee, one for Umrah and one for Hajj, after tawaf al-ifaadah. As for the one who performs Qiraan he completes only one sa'ee along with the tawaf al-qudoom or with the tawaf al-ifaadah.

Written Exercises

Q1. Complete the following:

A. The ihraam is: ..... and it is not just the wearing of ihraam clothing.

B. The tawaf begins at: ..... and ends at: ..... and the sa'ee is from: ..... and ends at: .....

C. *Hajj Tamattu is*: .....

and the *Hajj ifraad is*: .....

D. The day of tarwiyyah is the ..... day of the month of Dhul-Hijjah, the Day of Nahr is the ....., and the day of Arafah is the .....of the month of Dhul-Hijjah.

E. The months of Hajj are: ..... , ... and .....

F. What is meant by the prohibitions of ihraam is: .....

.....

Q2. List the things which are forbidden when in a state of ihraam:

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....

Q3. How do you perform Umrah?

.....

.....

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Q4. Describe the journey of your Hajj Tamattu in summarised form from your country until your return:

.....

.....

.....

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	إحرام	ih-raam	The state a pilgrim enters in which certain things are forbidden.
2	هدي	hady	The sacrifice required for the person performing Hajj tamattu or qiraan to carry out in Mina on the Day of Nahr.
3	أضحية	ad-hi-yah	The sacrifice that Muslims who are not performing Hajj carry out in their hometown on the Day of Nahr.
4	نحر	nahr	Sacrifice
5	إفراد	if-raad	The type of Hajj that is without Umrah.
6	قران	qi-raan	The type of Hajj that is combined with Umrah
7	تمتع	ta-mat-tu3	The type of Hajj that follows Umrah and is separated from it.
8	حلق	halq	Shaving
9	تقصير	taq-seer	Shortening
10	تحلل	ta-hal-lul	Coming out of the state of *ihraam*.

"Say: Indeed my prayer, my sacrifice, my living and my dying are for Allah alone, the Lord of all creation – He has no partner – I was commanded with that and I am the first of the Muslims." [1]

Unit on The Life of a Muslim

(1) Surah Al-An-'aam 6 : 162-163

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Lesson 1

The Life of a Muslim

Duration:

One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Appreciate the importance of knowledge in Islam.
- To acquire the manners a Muslim should have.
- Know the rights of your parents and your family.
- Deal with others in accordance with Islamic manners.
- Explain the meaning of a mahram of a Muslim woman.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- All units in this curriculum

The Life of a Muslim

Islam is a complete way of life. These laws regulate the life of the Muslim from all its worldly and religious aspects. This life is established upon knowledge, action and guidance from the light of revelation from the Qur'an and Sunnah in all aspects of life. You will come to know some of these teachings and Islamic rulings that organise the social, economic and moral life of the Muslim.

Status of Knowledge in Islam

The first aayah (verse) that was revealed to our Prophet ﷺ encourages the seeking of knowledge. This was in the saying of Allah ﷻ:

﴿ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴾ [1]

"Read! In the Name of your Lord, Who has created (all that exists)."

The Prophet ﷺ was not ordered to ask for an increase in anything from the worldly life except knowledge. Thus shown by the statement of Allah ﷻ:

﴿ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴾ [2]

"...and say: 'My Lord! Increase me in knowledge.' "

Therefore, the Muslim must be keen to seek Islamic knowledge which will lead him to know his Lord and the rulings of the Shariah. With this, he can worship his Lord upon insight and upon a light from the Book of Allah and the Sunnah of his Prophet ﷺ.

Seeking Islamic knowledge is obligatory upon every Muslim, male and female, in all the important matters particularly the pillars and obligatory matters of Islam. These include knowing about the salah, zakaah, fasting, etc. This is due to the saying of the Prophet ﷺ: *"Seeking knowledge is an obligation upon every Muslim."* [3]

The basis that the Muslim always returns to are the Book of Allah and the Sunnah of His Prophet ﷺ. Therefore, the Muslim does not accept any statement or opinion that contradicts what comes in the Qur'an and the Sunnah, regardless of the position of the person who made that statement or who holds this view. This is due to the saying of Allah ﷻ:

﴿ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ ﴾ [4]

"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ)..."

In Islam, there are no clergymen. There are only scholars who cultivate and teach the people, those whom the Muslim returns to and asks, so they guide him towards Allah's rulings derived from the Qur'an and the Sunnah and not their personal opinions. For this reason, we are commanded to ask the scholars when we don't know the Islamic ruling in any matter. This is due to the saying of Allah ﷻ:

﴿فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾ [5]

"So ask of those who know the Scripture if you know not."

(1) Surah Al-'Alaq 96 : 1
(2) Surah Ta ha 20 : 114
(3) Ibn Maajah
(4) Surah An-Nisa' 4 : 59
(5) Surah An-Nahl 16 : 43

Manners a Muslim Should Have

Islam encourages noble manners. For this reason, it is obligatory upon the Muslim to possess characteristics like truthfulness, trustworthiness, chastity, generosity, courage, keeping one's promises, patience, justice, mercy, fine behaviour towards the creation and other excellent manners.

Islam forbids oppression, transgression, being miserly, cowardice, treachery, lying, backbiting, spreading tales and other than that from blameworthy characteristics.

The bad manners that are seen from some Muslims are either from their natural ways of behaving, or due to their bad upbringings. These manners, which go against the way of Islam, do not represent Islam at all. These manners only represent the people doing them, showing their weaknesses and how far they are from applying the teachings of Islam in their lives.

Food and Drink

The basic principle with regards to food and drink is that every good thing that is suitable for eating and drinking is permissible, as long as there is no harm in it, and nothing has been narrated in Islam that would make it forbidden – like eating pig meat, dead meat, and blood. Likewise, drinking every good thing is permissible, as long it is not intoxicating, or a narcotic, or there is some harm in drinking it.

Islamic Dress

A Muslim can wear whatever clothes he or she likes as long as their awrah (the part of the body that must be covered) is not exposed, and as long as the clothes do not resemble those of the opposite gender. Further details will follow in the next level, in shaa Allah.

The Muslim's Social Relations

The Muslim draws close to his Lord, The Most Perfect, by showing good behavior towards the creation, dealing with them with noble manners, and giving every human his right which the Shariah has laid down. From those rights are:

1. **The relationship between the Muslim and his parents:** Islam puts an emphasis upon good companionship with parents and goodness towards them to such a degree that it is linked with the worship of Allah ﷻ. This is as Allah ﷻ said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ﴾ [1]

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents."

Many Qur'anic aayah and Prophetic hadeeth have been narrated which explain the great rights of parents and the virtue of treating them in a good manner. Therefore, the Muslim must strive to obey them and not oppose them, except if they order to do something which opposes the command of Allah ﷻ and of His Messenger ﷺ. Allah ﷻ said:

﴿ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ﴾ [2]

(1) Surah Al-Isra' 17 : 23
(2) Surah Luqman 31 : 15

"But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly."

This aayah makes clear the obligation of goodness towards the parents and giving them attention, even if they are not Muslim. This is especially the case in their state of weakness and old age. Goodness towards them is acting kindly in speech with good, pleasant words and actions, serving them, spending money and giving gifts to them and trying to guide them.

2. **The Muslim's relationship with his family:** A Muslim family is based upon love, affection, respect and good relations between husband and wife. Some people give more importance to their relationships with their friends and their work colleagues and they spend time with them whilst neglecting their families. This is contradictory to the instructions of the Prophet ﷺ who said:

"The best of you are the best of you to their families, and I am the best of you to my family." (1)

There are Islamic rulings which put the rights and obligations between the spouses in order. It is upon every male and female Muslim to get to know them, just like it is obligatory upon the spouses to be diligent upon bringing up their children and teaching them in an Islamic way. They have to also accustom their children to noble manners from when they are young by making them used to praying, memorizing the Qur'an, acquiring necessary knowledge of the Shariah which will help them to understand their religion and how to worship their Lord. They should also train them to accompany good people and protect them from everything which will have an effect on their manners, like keeping bad companionship or be affected by the corrupt mass media.

3. **The Muslim's relationship with other Muslims:** The Muslim's relationship with his Muslim brothers is established upon the basis of brotherhood which Allah ﷻ emphasized in His statement:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ﴾ (2)

"The believers are nothing else than brothers (in Islamic religion)."

So he loves for his brothers that which he loves for himself. This comes in the hadeeth that Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said:

"The rights of the Muslim over another Muslim are six." It was said, "What are they, O Messenger of Allah?" He said: "When he meets him, he greets him with salaam; when he invites him, he accept the invitation; when he asks him for advice, he gives him sincere advice; when he sneezes and praises Allah, he says "yar-hamu-kul-laah" (may Allah have Mercy on you), when he falls ills he visits him; and when he dies he attends his funeral." (3)

(1) Narrated by At-Tirmithi
(2) Surah Al-Hujurat 49:10
(3) Saheeh Muslim

4. **The Muslim's relationship with non-Muslims:** Islam encourages good interactions with all people, regardless of their religion, their race, their colour and their nationality. Allah ﷻ says:

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾ [1]

"and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him]..."

Therefore, it is not permissible for a Muslim to behave in a bad manner to non-Muslims or oppress them or devour their rights. Instead, he should be eager to cooperate with them with justice, give fair treatment, show goodness towards them and call them to Islam. He should neither give in to and acknowledge their false beliefs, nor try to be polite with them by participating with them in their religious customs, nor offer them pleasant words at those times.

There is nothing wrong with participating in their social events, like marriage or a job promotion or the arrival of a newborn or of a traveller, as long as this does not involve anything from their religious customs or forbidden actions which oppose Islam. The person who lives close to you has the right of a neighbour even if he is not Muslim.

5. **The Muslim's relationship with someone of the opposite sex:** The relationship between a man and a woman in Islam is established upon a number of matters. They are:

- ***Mahram***

  These are the men who, due to an already existing family connection with the woman in question, are prevented from marrying her. Examples of these people are the father, the brother, the sons of the brother, the sons of the sister, the paternal uncle, the maternal uncle, the father-in-law, the son of the husband (i.e. stepson) and the husband of the mother (i.e. stepfather). The mahram have all been mentioned in the Qur'an 24:31. It is permissible for a woman to travel with one of her mahram and not wear hijab in front of them as she would have to do with other men.

- ***The unrelated woman***

  It is not permissible for a Muslim man to establish a bond with any woman whom he is allowed to marry, except through a marriage with her. Likewise, it is not allowed for a Muslim woman to develop a close bond with any man apart from her mahram. It is not permissible for a man and a woman to establish friendships between themselves, nor for them to meet in seclusion if they are not married.

(1) Surah Al-Baqarah 2 : 83

Written Exercises

Q1. Complete the following:

a. Seeking knowledge is ..... on every Muslim. The two foundational sources of the Shariah in Islam are ..... and ..... .

b. There are no clergymen in Islam but there are ..... and if a Muslim does not know one of the matters of the religion then he should ..... the scholars.

c. Every type of food is permissible for the Muslim to eat except for .... or .....

d. The mahram of a woman is every man that ....

e. It is not permissible for a Muslim male to have a relationship with an unrelated woman except by way of .....

Q2. Mention some of the rights of a Muslim over his Muslim brother (in faith):

1. .....
2. .....
3. .....
4. .....
5. .....

Q3. Talk about how a Muslim must behave with a non-Muslim:

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Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	حلال	ha-laal	Permissible
2	حرام	ha-raam	Impermissible
3	محرم	mah-ram	A man that a woman cannot marry
4	أخلاق	akh-laaq	Conduct and manners
5	حجاب	hi-jaab	Clothes that cover most of a woman's body and that must be worn in public.
6	خمر	kha-mar	Intoxicant such as alcohol.
7	لباس	li-baas	Clothing
8	جار	jaar	Neighbour
9	نكاح	ni-kaah	Marriage
10	عقد	3a-qd	Firm agreement

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Aqeedah

Tahaarah

Salah

Adhkaarus-Salah

Zakaah

Sawm

Hajj and Umrah

Life of a Muslim